THE PILGRIMS OF IOWA

DONATED BY:
NORMAN R. CARSON SEPT. 1987

Thos. J. Woodcock.

SEATTLE GENEALOGICAL SOCIETY
P. O. Box 549
Seattle, Wash. 98111

Digitized by the Internet Archive
in 2025

https://archive.org/details/pilgrimsofiowa0000trum

THE PILGRIMS OF IOWA

I A
O-6

THE PILGRIMS OF IOWA

BY

TRUMAN O. DOUGLASS

"We cross the prairie as of old
The Pilgrims crossed the sea,
To make the West as they the East
The homestead of the free"

SEATTLE GENEALOGICAL SOCIETY
P. O. Box 549
Seattle, Wash. 98111

THE PILGRIM PRESS
BOSTON CHICAGO

COPYRIGHT, 1911
BY
THE IOWA CONGREGATIONAL HOME MISSIONARY SOCIETY.

THE RUMFORD PRESS
CONCORD, N. H., U. S. A.

TO THE CONGREGATIONAL HOME MISSIONARY SOCIETY,

THE NOBLE "MOTHER OF US ALL";

AND TO THE IOWA CONGREGATIONAL HOME MISSIONARY SOCIETY,

THE FAIREST OF HER DAUGHTERS;

TO THE MEMORY OF HEROIC PIONEERS,

AND TO THE HONOR OF THEIR WORTHY SUCCESSORS;

TO A PAST WHICH IS GLORIOUS,

AND TO A FUTURE WHICH SHALL EXCEL IN GLORY,

THIS BOOK IS DEDICATED.

PREFACE

One of the closing paragraphs of the author's annual report for 1906, read at Dubuque, was as follows:

> Somebody ought to write a history of Congregational Iowa, and do it pretty soon. We have a few fragments, but no straightforward, connected history. The material is abundant; the record is grand, heroic, inspiring. And the time is passing. We are already asking questions which nobody can answer.

As a sequence of this report and the occasion—the seventieth anniversary of home missions in Iowa—the following resolution was adopted:

> Resolved, That, reminded by this meeting of the kindly, beneficent influence of home missions during the past seventy years, and recognizing the value of the services rendered by the faithful workers on the field, and by those who have superintended the work, particularly that of our present Home Missionary secretary, to whose devoted and faithful service the progress of the work for the past twenty-four years is largely due, we render devout thanksgiving to God for what has been wrought, and hereby register our hearty appreciation of the value of home missions and look into the future with hope and good cheer. It was also voted, "that Secretary Douglass be invited to write a history of Congregationalism in Iowa."

The task came to me undoubtedly because of my unique position in the Pilgrim ranks. I was the oldest man in our fellowship, not too old for the service, and, as superintendent of home missions in the state for a quarter of a century (not a century, as some have declared), I had had exceptional opportunities to know our ministers and churches and all our institutions and our whole history.

Asa Turner began his work in Iowa in 1838 and closed it

in 1868. I began my work in 1868, only thirty years from the founding of our first church, and near enough to the beginning of things to know, or to know of, nearly all the men who had laid the foundations of our Christian institutions in those earlier years.

Mr. Turner closed his work at Denmark in 1868, but he did not close his life until 1885; so that I was his contemporary here in Iowa for seventeen years. I knew personally all the other patriarchs, Gaylord, Reed, Holbrook and Emerson, though Gaylord and Holbrook had left the state before I came. Before 1868, Hutchinson and Spaulding of the Band had died, and Alden and Ripley had returned to New England. The other seven of the eleven were still associated with Iowa, although just then E. B. Turner was in Missouri; all these I knew well, and some of them intimately. With Ephraim Adams and Salter, I was in close association for more than forty years. (I protest, however, in spite of many statements to the contrary, that I was not a member of the Band!) Meeting Brother Adams for the first time at a joint session of the Mitchell and Garnavillo Associations, at McGregor in October of 1868, I said, "Well, I never will get acquainted with that man, so quiet, so stately and so sedate!"

But I did get acquainted with him. He gave me the right hand of fellowship at my ordination, and he became to me the brother of all the brethren; and he came into my life as no other man in Iowa has done. He selected me for his successor at Decorah, but the church did not ratify the election! He did not choose me as his successor in the office of superintendent, but I am sure he was glad to have me there. Tears will come now as I think of the wounding of his dear, sensitive heart in that he was permitted to lead the forces only to the borders of the "Promised Land" of self-support.

Many others of that elder generation, I knew—Fathers Windsor, Sands, Taylor, Tenney and Todd; Brothers Coleman, Helms, Littlefield, Upton, G. G. Rice, D. E. Jones, Cochran,

Chamberlain, Magoun, Bordwell, Alex. Parker, Sloan, Fawkes, Joseph Hurlburt, Joseph Pickett, Lyman Whiting, etc.,—more than a hundred more.

Of the hundreds that have occupied our pulpits since 1868, almost no one, unless he passed on at once, has escaped my knowledge.

In my home missionary work, of course, I visited the churches. Lansing Ridge, Templeton, and Traynor I have never seen; I know not that I have missed any others of my diocese.

As I sit in my study, musing of the past, a thousand earnest, glowing faces are looking into mine, and ten thousand hands are waved in token of recognition, and in kindly greetings.

To write of these men and of these churches has been a comfort and a pleasure. For the past two years, I have been walking and talking much with those of the former generations. Again and again as questions have arisen, I have said to myself: "Well, I'll ask Brother Adams, or Julius A. Reed about that."

The date of my commission to write the book is May 17, 1906, and before these pages appear it will be beyond May, 1911.

In May of 1906, one more year remained of the home missionary service; and then followed more than two years of strenuous campaigning for the National Society, and for Iowa College, and in the Joint Missionary Campaign.

Such a book cannot be written in a hurry. History cannot be spun out of one's inner consciousness. It requires time to gather and sift the material, and to decide between conflicting dates and statements. According to "The Minutes" and "The Year Book," the same man may have several different names, and the same church two or three dates of organization or dedication; and, for a part of the information, hundreds of letters must be written and scores of documents consulted. I have tried to write with the accuracy of a historian but I have avoided scholastic forms and methods. References

and footnotes have been purposely discarded as of no profit to the ordinary reader. For the most part the authorities have been named in the body of the book in connection with the quotations made. In further acknowledgment as to the sources of information, let this suffice: The records from which gleanings have been made are substantially "The Minutes," "The Year Book," *The Iowa News Letter*, "The Annals of Iowa," "Asa Turner and His Times," "The Life of Reuben Gaylord," "Todd's Settlement of Western Iowa," Doctor Salter's books, Doctor Holbrook's "Recollections of a Nonagenerian," sketches of men and of churches secured by correspondence, and, most of all, the files of *The Home Missionary*, and the unpublished writings of Julius A. Reed, these typewritten and bound, and in the custody of the College Library.

To clerks and pastors of churches and others who have furnished information; to the experts who have listened patiently to the reading of the book, making corrections and suggestions; to those who have aided in its mechanical construction, and to all our helpers in the work, we give most hearty thanks; and not least of all they will deserve our thanks who will receive and "read and inwardly digest" this product of our hands, the Story of the Pilgrims of Iowa.

CONTENTS

CHAPTER		PAGE
I.	Antecedent Movements and Events	1
II.	The Prospectors (1833–1837)	13
III.	The Patriarchs (1838–1842)	28
IV.	The Iowa Band (1843–1844)	51
V.	"Other Men Labored" (1845–1849)	74
VI.	Reaching the Missouri (1850–1854)	97
VII.	Up in the North Country (1855–1860)	118
VIII.	In the War Time (1861–1865)	145
IX.	Along the Railroad Lines (1866–1869)	176
X.	Up in the Sioux Country (1870–1879)	197
XI.	Maturity (1880–1889)	223
XII.	From Dan to Beersheba (1890–1899)	252
XIII.	Scattering Abroad (1900–1910)	273
XIV.	Through the Decades	291
XV.	"Twilight and Evening Bell"	313
XVI.	The Churches in a Nutshell	326
XVII.	Who's Who	363

ILLUSTRATIONS

OPPOSITE PAGE

THE PATRIARCHS 28
O. Emerson, J. A. Reed, Asa Turner, J. C. Holbrook, R. Gaylord.

THE IOWA BAND 51
Benjamin Spaulding, Erastus Ripley, James J. Hill, Ebenezer Alden, E. B. Turner, Grave of Horace Hutchinson, Daniel Lane, Harvey Adams, A. B. Robbins, Ephraim Adams, William Salter.

IOWANS IN A. M. A. WORK. 86
Dr. F. G. Woodworth, Miss Mary C. Collins, Dr. Henry S. DeForest, H. Paul Douglass, H. W. Porter.

G. G. RICE 99
John Todd, Edwin S. Hill.

MEN OF THE SIOUX COUNTRY 103
J. D. Sands, J. J. Upton, J. O. Thrush.

EARLIER SUPERINTENDENTS, AMERICAN HOME MISSIONARY SOCIETY 113
Jesse Guernsey, Joseph Pickett.

THE LITTLE BROWN CHURCH AND REV. J. K. NUTTING 117
Vignette, Nutting.

PRESIDENTS OF IOWA COLLEGE 120
G. F. Magoun, G. A. Gates, Dan F. Bradley, J. H. T. Main.

MEN OF THE NORTH COUNTRY 126
Chauncey Taylor, W. L. Coleman, A. S. Allen, J. D. Mason.

PRESIDENTS OF TABOR COLLEGE 134
R. C. Hughes, John Gordon, W. M. Brooks, Geo. N. Ellis, F. W. Long.

OSAGE CHURCH BUILDINGS 141
Osage Church (Upper Cut), Osage Church (Lower Cut).

OPPOSITE PAGE

OSAGE PASTORS AND WIVES 157

OFFICERS IOWA HOME MISSIONARY SOCIETY . . . 227
T. O. Douglass, Clayton Welles, P. A. Johnson, J. E. Snowden, J. M. Sturtevant, A. L. Frisbie, G. H. Lewis, J. H. Merrill, Annie D. Merrill.

SUPERINTENDENTS, CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY 231
C. A. Towle, O. O. Smith, H. W. Tuttle.

OFFICERS W. H. M. U. OF IOWA 1886–1911 233
Miss Ella E. Marsh, Mrs. T. O. Douglass, Mrs. M. J. Nichoson, Mrs. H. H. Robbins, Mrs. E. M. Vittum, Miss Belle L. Bentley, Mrs. D. P. Breed, Mrs. H. K. Edson.

REPRESENTATIVE CHURCH BUILDINGS 277
Ames, Belmond, Grinnell, Atlantic, Des Moines.

OFFICERS IOWA BRANCH W. B. M. I. 1876–1911 306
Mrs. Sarah Candace Parker, Mrs. G. F. Magoun, Mrs. E. R. Potter, Mrs. Mary S. Kelsey, Mrs. A. L. Frisbie, Mrs. Clara Whipple Rew, Mrs. Ella Reinking Towle, Mrs. Nellie Clarke Parker, Mrs. J. F. Harden, Mrs. Julia D. Brainerd, Mrs. W. C. Wilcox, Miss Grace Potwin.

REPRESENTATIVE HOME MISSIONARIES 317
Francis Fawks, Anton Paulu, D. G. Youker, J. H. Hanson.

THE PILGRIMS OF IOWA

Chapter I

ANTECEDENT MOVEMENTS AND EVENTS

The lineage of the Pilgrims of Iowa runs back through many generations. The forces uniting in Congregational Iowa are gathered from many quarters.

Congregational Iowa is a part and product of the great historical movements called Christianity, the Reformation, and the Puritan Reform.

In a special way it is a part and product of the great movement called Home Missions.

The Pilgrims came to build the kingdom of God in the New Land. The people of the Massachusetts Bay Colony were more of a mixed mulititude, perhaps, and came with more of mixed motives, but they also came with pious intent to build the kingdom of God in the New Land. The chief agency of this service in their thought was the Church. How careful they were to have every part of their territory supplied with church and minister—the educated and godly minister! They founded Harvard College almost for the express purpose of raising up an educated and godly ministry for the churches of the New Land. They sometimes petitioned state legislatures for money to plant the church in the new community, and did not plead in vain; for again and again Massachusetts set aside money from the state to plant the church in the new community.

Then, as time went on and there were many settlements this side of the Hudson, and the great march of migration to the West began, the New England churches began to send their missionaries to the regions beyond. They early formed their

societies, Connecticut in 1798 and Massachusetts in 1799, for the systematic performance of the work. Later, in 1826, when the western rush had become almost a torrent, our New England fathers united with other denominations in forming the great American Home Missionary Society with intent and purpose to cover the whole land with churches, however far remote the boundary lines of the country might run.

The ordinance of 1787, creating the Northwest Territory out of two hundred and fifty thousand square miles bounded by the Ohio, the Mississippi and the Great Lakes of the North was a great Home Missionary movement. Manasseh Cutler, of Connecticut, a man of heroic mould, a patriotic and Christian expansionist, an early prophet of America's great future, broke over into the new territory on a tour of exploration in 1786, and in 1788 led out a colony to lay the foundations of Marietta, town and church and college. A little later, "The Western Reserve" was opened up in a Christian way by David Bacon, Joseph Badger and Thomas Robbins, agents of the great Home Missionary movement sent out by the churches of Massachusetts and Connecticut.

We were early on the ground in Indiana, and our men and money had much to do with the planting of churches and the founding of Wabash College; but for the most part, we live in Indiana in institutions which do not bear our name. Our first church, of home missionary origin, of course, was organized in 1834.

In Illinois, also, much of our early work is lost to the denominational name. A little preliminary missionary work was done as early as 1812. In 1816 the Connecticut Home Missionary Society sent out a missionary, Salmon Giddings by name, to labor in Illinois and Missouri. Next after Giddings came J. M. Ellis of Kaskaskia and Jacksonville. He was one of the founders of Illinois College, and for years was an agent of the Home Missionary Society. To him came the

awful experience of returning from a missionary tour to find his whole family dead and buried, swept away by the dread disease of cholera. In 1829 came to Illinois the famous Eleven, Asa Turner, Albert Hale, Julian M. Sturtevant, Theron Baldwin, etc., from Yale Divinity School, to gather churches and to found a college. If any one wishes to know what these men did for Illinois and for the world, let him read Dr. Roy's "Half Century of Home Missions."

Wisconsin's first church dates back to 1785. This was Indian church planted first in Stockbridge, Mass. In 1836 Stephen Peet makes a beginning of the Christian conquest of the state at Green Bay. The next church is at Platteville, beginning in 1839, as a Presbyterian church, but learning soon the more excellent way. I know, for I was there, though too young to vote. My father and mother, staunch Presbyterians that they were, voted against the change. That is "the hole of the pit" from which I "was digged." In this same year, 1836, this great movement reached and crossed the Mississippi at Dubuque, and began the building of another Christian commonwealth. In the chapters following will be found a part of the story of this great movement in the making of this great state.

Congregational Iowa is part and product of another movement called or to be called, "The Congregational Renaissance." We had the best start of any denomination in this country. A hundred and fifty years ago there was scarcely any other form of church life in New England but the Congregational. We ought to-day to be the largest denomination in America. Instead of that we are numerically, though not in weight and quality, one of the smaller denominations. Why are we so small? Because we are so good! "Be good and you will be lonesome!" There has been with us a great excess of undenominationalism. We have not cared enough for our own. We played the "game of give away" from the Hudson to the Mississippi. In the half century when the

Middle West was filling up most rapidly, we sent our ministers from Congregational New England by the hundreds; we sent our members by the tens of thousands; we sent our money almost by the millions, to build up the kingdom of God to be sure, but to build up the kingdom of God under some other name than Congregational. Here is a specific illustration of the excessive liberality of Congregationalism in the evangelism of the Middle West:—

The Connecticut Home Missionary Society in 1816 sent out a young man, Salmon Giddings by name, from Andover Seminary. He located at St. Louis. His first church, of nine members, organized there at St. Louis in 1817, had in it five Congregationalists from New England, but it was a Presbyterian church, of course! His next church, organized at McCord's Settlement, Illinois, in 1818, was Presbyterian, too. In twelve years he organized fourteen churches, each one Presbyterian, and he gathered these fourteen churches into a Presbytery. A Congregationalist from New England, supported by the Connecticut Home Missionary Society did that! Why are we the little denomination that we are to-day? That is the reason.

But this thing could not last forever. The light of God as contained in Congregationalism could not forever be hidden even under a New England bushel. There was bound to come a time, say about the time the waves of migration should mingle with the waters of the Mississippi, when men should stand up out here and say: "We believe that Congregationalism is as good for the West as it is good for New England, and we believe that now at length, after so long a time, it is right for us to begin to build churches after the faith and order of the Pilgrim Fathers." And so, about the time we began to settle Iowa, there was this renaissance of Congregationalism; and Congregational Iowa, the first of all the states to feel the full force of this great movement, was a conspicuous part and product of it.

Great secular movements and events also had to do with the making of Iowa, but the mere mention of them must suffice. The discoveries of America; the great migrations, savage and civilized, of modern times, preceding "the star of empire" in its westward flight; the war of independence; the establishment of the national government; the adoption of the policy of territorial expansion; the ordinance of 1787; the Louisiana Purchase; the Black Hawk War etc., etc., are among the antecedent movements and events leading up to the Iowa of to-day.

Of the last two events a word should be said. Iowa had numerous landlords before the Louisiana Purchase. By virtue of the discoveries of the Cabots (1497–1499) England claimed proprietorship over a vast undefined, unbounded region which included Iowa. By reason of the adventures of De Soto on the lower Mississippi, in 1541, Spanish maps had "Nova Hispania" written all over the "vague outline of North America." Somewhat more substantial, a little more than a century later, are the claims of France by reason of the discoveries and exploits of Marquette and Joliet.

They are the first of the "pale faces" to feast their eyes upon the bluffs, river, and prairies of Iowa. Coming down the Wisconsin River in birch canoes, says Marquette, "we entered the Mississippi with a joy I cannot express;" and they stood face to face with the bold and rugged bluffs, in the midst of which now nestles the "Pocket City," McGregor. It is a tradition and probably a fact that the reception given to Marquette and Joliet by a band of Illinois Indians in a village located on the banks of the Des Moines, a little above its mouth, suggested the closing scene of Longfellow's Hiawatha:

> "And the noble Hiawatha,
> With his hands aloft extended,
> Held aloft in sign of welcome,
>
> . . . . .
>
> Cried aloud and spake in this wise:

'Beautiful is the sun, O strangers,
When you come so far to see us;
All our town in peace awaits you,
All our doors stand open to you:
You shall enter all our wigwams,
For the heart's right hand we give you.'

. . . . .

"All the old men of the village,
All the warriors of the nation,

. . . . .

"Came to bid the strangers welcome;
'It is well,' they said, 'O brothers,
That you come so far to see us!' "

April 9, 1682, La Salle unfurled the banner of France at the mouth of the Mississippi and took formal possession of all the country watered by it and its tributaries, in the name of Louis XIV., giving to this vast region the name of Louisiana. Under the protection of France, there is a show of occupancy on Iowa soil,—in the trading posts established by Nicholas Perrot, the first of Indian traders in this part of the country, at the mouth of the Wisconsin, probably in what is now Clayton County, and at "Perrot's Mines," probably at Dubuque; and in other posts, established later, down the Mississippi, and up the Missouri.

Now, by a turn in the wheel of fortune, in 1763, by a secret agreement, in the "Treaty of Paris," Spain again had nominal possession, and for a little time, the Spanish flag floated over New Orleans, and the trading posts at McGregor and Dubuque; and land grants at McGregor, Dubuque, and Montrose, recognized in after years by the United States, were made in the name, and by the authority of Spain.

But the days of Spain in the Louisiana Country were soon numbered, for the great Napoleon was in the field, changing the map of Europe and the world, and in 1800, France was again in full possession of Louisiana, on both sides of the river.

The days of France, too, were few, out in this western world,

for of necessity Louisiana must be a part of the United States of America. In the "Louisiana Purchase" President Jefferson, Robert Livingston, and James Monroe were the chief actors. By this great transaction, the United States became the landlord of this vast estate. When the treaty was signed, April 30, 1803, "Livingston arose and shook hands with Monroe, and with Marbois, the French minister, and said: 'We have lived long, but this is the noblest work of our lives. This treaty will change vast solitudes into flourishing districts, and prepare ages of happiness for innumerable generations. The Mississippi and the Missouri will see them succeed one another, and multiply in the bosom of equality, under just laws, freed from error and superstition, and the scourges of bad government.'"

The territorial names of early Iowa were as follows:— In 1804, this was made a part of the District of Louisiana; then, in 1805, it became a part of the Territory of Louisiana; then, 1807, it was in the Illinois Territory; then from 1812–1821, it was a part of the Missouri Territory; it became Michigan Territory in 1834, and Wisconsin Territory in 1836; Iowa Territory in 1838, and the State of Iowa in 1846.

Governor Grimes, residing at Burlington, in an address in the United States Senate in 1866, said: "I have lived in three different territories, under three different territorial governments, although I have resided in the same town all the time."

Up to the time of the Louisiana Purchase, the proprietorship of the Upper Louisiana Country was for the most part a fiction. The red-skinned Pilgrims of early Iowa held almost undisputed possession until the coming, in 1788, of Julien Dubuque to open the lead mines in the place which now bears his name, and which became his place of burial in 1810.

When Uncle Sam came into possession he began at once to look over his property and to consider what he would do with it. Various exploring expeditions were sent out. The famous

Lewis and Clark expedition, hunting a passage to the Pacific Ocean by way of the Missouri and the Columbia, in July and August of 1804 passed along a portion of our western borders, naming "Council Bluffs," leaving at Sioux City a cedar-post marking the grave of one of their number, Sergeant Chas. Floyd, to whose memory now stands "a lofty obelisk, erected by the Floyd Memorial Association," May 13, 1901.

Another expedition, under Zebulon M. Pike, in 1805, was sent up the Mississippi, with instructions to "note the rivers, islands, rapids, mines, Indian nations," etc., and "to examine strictly for an intermediate point between St. Louis and Prairie Du Chien, suitable for a military post."

At the Rock River they called on Black Hawk. Twenty-eight years later he thus described the meeting:—

"Lieutenant Pike gave us some presents, and said our American Father would treat us well. He presented to us an American flag, which we hoisted. He then requested us to lower the British colors, which we were waving in the air, and give him our British medals. This we declined to do, as we wanted to have two fathers. He went to the head of the Mississippi, and then returned to St. Louis. We did not see any American again for some time, being supplied with goods by British traders."

In 1824, President Monroe, supposing that this part of the country would never be needed for white settlement, proposed to Congress that what is now Iowa should be a part of a great Indian Territory, into which the tribes of the whole country should be gathered. Of course, this was not to be. The tribes then in possession soon lost their lease upon the land which they then held. The Black Hawk War in 1832 was the beginning of the end of the Indians in Iowa. Black Hawk, born at the Sac village on Rock River, Illinois, in 1767, was never warmly attached to the Americans. He told Lieutenant Pike that they wanted "two fathers," but the father of his heart was the British father, and in all the squabbles of Ameri-

can and British traders, he took sides with the British. He was not pleased when Louisiana became a part of the United States. He was not pleased when, November 3, 1824, the five chiefs of the Sacs and Foxes ceded to the United States their lands east of the Mississippi. He aided Tecumseh against the United States in 1811, and became an ally of England in the War of 1812.

In the spring of 1831, Black Hawk was informed that he must remove to the west side of the river. His address to his warriors is most eloquent and pathetic:

> But alas! what do I hear? The birds that have long gladdened these groves with their melody now sing a melancholy song! They say: "The Red man must leave his home, to make room for the white man." The Long Knives want it for their speculation and greed. They want to live in our houses, plant corn in our fields, and plough up our graves. They want to fatten their hogs on our dead, not yet mouldered in their graves. We are ordered to the west bank of the Mississippi; there to erect other houses, and open new fields, of which we shall soon be robbed again by these pale-faces.

United States troops and Illinois militia assembled at Rock Island to compel the old warrior to move on. He was "sullen and spiteful." "Your father asks you to take a seat," said the interpreter. His reply was: "My father! The sun is my father; the earth is my mother: I will rest upon her bosom." Finally, through the efforts of Keokuk, Black Hawk was induced to "touch the goose-quill" and to affix his sign manual to the paper. "He arose slowly, and with dignity, took the pen, made a large, bold cross with force; then returning it politely, he resumed his seat."

In his Iowa home Black Hawk was not content. He nursed his grief, and meditated revenge. He persuaded some of his young bloods to go with him on the warpath. "They crossed the Mississippi, April 6, 1832, to the dismay and consternation of the frontier settlements in Illinois"; and the Black Hawk war had begun. But it was soon ended. August 2, of the same year, Black Hawk was captured and held in

captivity, first at Jefferson Barracks, and then at Fortress Monroe.

As an indemnity for the expenses of the war, and as a buffer to the Illinois frontier, which had been invaded, a strip of land along the west bank of the river, about forty miles broad, and extending from McGregor on the north, to the Missouri line, and known as the Black Hawk Purchase, was ceded to the United States by the Sacs and Foxes, and opened the way for white settlement this side of the river. The council at which the transfer was made was held September 21, 1832, on the ground where the city of Davenport now stands, General Winfield Scott representing the United States. At the conclusion of the treaty, General Scott "invested Keokuk with the rank and gold medal of head chief, and gave them all a grand dinner." And surely "there was a sound of revelry" that night as United States officers joined with the Indians in the war dance and other rude carousals suited to the savage taste. The date set for the Indians to vacate was June 1, 1833. Before leaving, Black Hawk was set at liberty, and he returned to his Iowa home. On the way home, President Andrew Jackson had a conference with him and gave him some good advice, to which the good Indian made reply: "My father, my ears are open to your words. I am glad to hear them. I am glad to go back to my people. I want to see my family. I did not behave well last summer. I ought not to have taken up the tomahawk. My people have suffered a great deal. When I get back I will remember your words. I will not go to war again. I will live in peace. I shall hold you by the hand."

At home a great assembly of chiefs and braves gave him a welcome, solemn but royal. Keokuk made an address of welcome, the keynote of which was, "Let the past be buried deep in the earth." True to his word, Black Hawk never again was on the warpath. Iowa continued to be his home until the time of his death which occurred at Iowaville, on the

Des Moines, October 3 1838. He was reconciled to his white neighbors, and to the United States government, but he never was reconciled to the government of Keokuk by whom he was superseded. His last appearance in public was at a Fourth of July celebration at Ft. Madison, the year of his death. This was his parting address:—

It has pleased the Great Spirit that I am here today. I have eaten with my white friends. The earth is our mother; we are now on it with the Great Spirit above us. A few winters ago I was fighting against you. I did wrong, perhaps, but that is past; it is buried; let it be forgotten. Rock River was a beautiful country. I liked my towns and my cornfields; I fought for it. I was once a great warrior; I am now poor; Keokuk has been the cause of my present situation. I am now old. I have looked upon the Mississippi River, I have been a child; I love the great river; I have dwelt upon its banks from the time I was an infant. I look upon it now.

When our Pilgrims began to arrive, the Winnebagoes occupied Northeastern Iowa; the "Bloody Sioux" were in the Northwest portion of the territory; the Pottawattamies were down in the Southwest; while the Sacs and Foxes, and remnant bands of the Iowas occupied the great central plains and the Des Moines River country.

Of these early proprietors of Iowa, all that remains is a little remnant of the Sacs and Foxes,—the Masquawkees (squaw men), about three hundred in number, located on the reservation on the Iowa River near Tama City. This particular band has made but little progress in civilization. Very little has been done for them in the matter of education or religion. These former masters of the state have, however, left behind them some enduring monuments in the euphonious and brilliant names attaching to many of our counties, towns and rivers. Allamakee, Black Hawk, Decorah, Winneshiek, Wakon, Poweshiek, Keokuk, Wapello, Appanoose, Mahaska, Pottawattamie, Sioux, Wapsipinecon, Monona, Ottumwa, Maquoketa, Keosauqua, etc., are reminders of a vanished race, pushed aside to make way for the white man's civilization; pushed aside for the most part, as De Tocqueville, with

a characteristic Frenchman's sense of destiny, says: "Tranquilly, legally, philanthropically, without shedding blood, and without violating a single great principle of morality in the eyes of the world. It is impossible to destroy men with more respect for the laws of humanity."

Chapter II

THE PROSPECTORS, 1833–1837

The greatest thing in the world, or in the universe, is a great personality. Supreme interest attaches to men, and not to things. The most significant part of history is biography. Great achievements betoken great leadership. At every step of progress, and in all the processes of the kingdom, you will find a man, or a super-man, a woman. Perforce, it must be written: "There was a man sent from God, whose name was John. The same came for a witness to bear witness to the light, that all men through him might believe."

The story of Congregational life and work in Iowa, must of necessity deal largely with individuals. The first upon the scene, to use the phraseology of the mining camp, were the Prospectors, coming before the Patriarchs, and the Band, and those other great and heroic pioneers, by whose wisdom, devotion, toil and sacrifice, permanent foundations of our institutions were laid.

The beginnings of the state were at Dubuque, and the beginnings of our missionary labors are here. In the autumn of 1832 the Black Hawk Purchase was ceded to the United States, but the actual opening of the tract to white settlement was June, 1833. There was no great rush to the new territory. The greatest crowd was at Dubuque, the lead mines here being the great attraction. To the people of that day, however, the crowd was immense. Doctor Holbrook, in a memorial address thirteen years later, said: "During the first few days of that month, June, 1833, several hundred whites, hitherto restrained by government troops, rushed across the

river, eager to seize upon the rich lead mines known to exist in this community; and so great was the tide of immigration, that in October of the same year, the population of the place was estimated at five hundred."

In 1828, a slender youth appeared at the office of the Home Missionary Society, saying: "You may send me to the hardest place you've got." Undoubtedly, they struck it right; they sent him to Galena, Illinois. However, at this time, Galena was thought to be the coming metropolis of the West. This slender youth was Rev. Aratus Kent, a native of Connecticut, and a graduate of Yale College in 1816.

In a communication from Galena, Fever River, Illinois, June 19th, 1829, Mr. Kent writes: "By the kind providence of God, I was kept in safety amid the dangers incident to the journey of two thousand miles, and after a quick passage of eighteen and one-half days, arrived at this place on the 18th of April, and felt that I had more than ordinary occasion for devout thanksgiving to the Preserver of men."

The Galena missionary could not confine himself to one place. The great destitution all about constrained him to labor in all directions. We find him at Fort Prairie du Chien and down at Fort Rock Island, and over at Fort Dearborn. From Fort Dearborn he wrote in 1833, "If the pier now commencing should be a permanent one, and the harbor become a safe one, Chicago will undoubtedly grow as rapidly as any other western village."

Dubuque could not fail to attract the Galena missionary. It was his sort of place, "the hardest you've got." In 1833, he wrote:

> I must spend some of my time across the Mississippi, for the opening of the country usually styled the "Dubuque's Mines" is drawing thither a great multitude of adventurers. It is important that they be followed in their wanderings with the voice of admonition, lest they forget the Lord and profane His Sabbaths.

Julius A. Reed says Mr. Kent visited Dubuque in mis-

sionary service as early as 1831. "A more irreligious community than this is described to have been," says Doctor Holbrook, "can scarcely be conceived of. There was no recognition of the Sabbath, and no public worship, while vice of almost every kind was openly practised."

From this same authority we have it that in this year, 1833, a gentleman of Dubuque, anxious to procure a Bible, searched the town in vain for one, and actually went to Galena on purpose to obtain it. Not having the means then to pay for it, Mr. Kent furnished him with one, for which he paid about two years later.

But, by the next year, 1834, things were a little better. "Three or four families, Presbyterians and Methodists were added to the population, and a weekly prayer-meeting was established. A Methodist circuit preacher commenced holding meetings once in four weeks, and Mr. Kent, of the Presbyterian church in Galena also preached here occasionally. In the course of the season, a log building was erected, which served for holding religious services and other public meetings, and for a court-house, for several years." Just how much work Mr. Kent did on this side of the river is not evident. His hands were very full, and the river itself was a serious barrier. His reports in the Home Missionary indicate that he did what he could for the pioneer communities that were at all within his reach west of the river. In the September issue of the Home Missionary in 1836, he wrote:

On the last Sabbath in June, I went to Belleview, a little village scarcely six months old, on the west bank of the Mississippi, twelve miles below Galena. The back country is settling rapidly by agriculturists. I had a large congregation, most of whom had been there but a few weeks. They were the first sermons ever heard in that place. I suggested a Sabbath school; three apparently efficient teachers volunteered. I proposed, if they would raise $5.00, I would furnish $10.00 worth of books; and they immediately collected $11.50 and paid it over, and I have forwarded a library. They urged me to come again. But there are six or eight places on this side, equally important, that I have not visited for many months.

There are twenty places around me where a Sabbath school of twenty or twenty-five scholars might be secured, if one pious family would come and settle down in each neighborhood, and take hold of this work; but for want of them, these children are growing up in ignorance.

The few glimpses we have of Mr. Kent reveal the spirit of the man, his evangelistic zeal, and the wide-spread destitution of the great field in which he labored for forty years.

Our second prospector was an Indian, John Metoxen by name, educated in the Moravian school at Bethlehem, Pennsylvania, and now, in 1834, chief and preacher among the Stockbridge Indians in the vicinity of Green Bay, Wisconsin. These Indians were a remnant of the tribe located at Stockbridge, Massachusetts, where a church had been organized, through the missionary labors of David Brainerd and Jonathan Edwards and others, in 1785.

The white man's need and greed took no more account of a Christian Indian than of this savage neighbor, and the Stockbridge people, too, were obliged to set their faces toward the setting sun. They started westward in 1818, stopped for a while in Indiana, and reached Wisconsin in 1822, preserving in all their wanderings their Christian faith and the ordinances of the Christian religion. Now in 1834 they were moved with concern and pity for their fellows recently moved to the west bank of the Mississippi. They sent a deputation, headed by their pastor John Metoxen, and Cutting Marsh their missionary, to their Iowa brethren, to persuade them if possible, to give up their savage life, to receive the missionary and teacher, and to adopt the ways of civilization. They first visited Black Hawk in his lodge, a little above the mouth of the Iowa River. His reply was, "George Davenport told me not to have anything to do with the missionaries, for they would make the Indians worse." Whether he reported the trader correctly is more than doubtful.

Missionary Marsh reported Keokuk's village located on the east bank of the Iowa River, about twelve miles from its

mouth, and containing about fifty lodges with four hundred people, as the chief village of the tribe. Keokuk was unwilling to listen to any of the suggestions of the deputation. He did not want to have anything to do with the white man's religion. At one time he wanted one of his sons to be educated as an interpreter, but later changed his mind.

Wapello, located ten miles further up the river, had no use for schools or missionaries.

Powesheik, on the Cedar, ten miles from its mouth, said he would like to have two or three of his young men educated for interpreters, but he did not want schools for he wanted to have his young men warriors. As to farming, he said they "could use the hoe but did not want the plow; they chose rather to hunt for a living than to cultivate the soil." "The Great Spirit," he said, "made us to fight and kill one another when we have a mind to. We do not want to learn; we want to kill the Sioux."

The deputation also visited Appanoose, over on the Des Moines River, at his village, "Au-tum-way" (Ottumwa). He expressed a desire that something should be done for his people, his missionary emotions being strongest, however, when he was drunk, and gave so much encouragement that Mr. Marsh considered "this the most eligible place they found amongst the Sacs and Foxes for a missionary establishment. But they could not persuade the chief to take any practical steps toward the establishment of a mission, and the missionary concludes his report with the statement: "The Sacs and Foxes are strongly attached to their superstitions; I know of no Indians so much so, and they guard with jealous care against any change."

Col. William Davenport of Ft. Armstrong, joined with the deputation in urging the Indians to welcome missionaries and teachers, but they were united and persisted in their unwillingness to do so; and so begins and ends the efforts of Con-

gregationalism for the Christianization and civilization of the Indians of Iowa.

Another fleeting evangelist of early Iowa, and prospector at Dubuque, was Cyrus L. Watson. He was of Scotch-Irish descent, born in York, South Carolina, February, 1800; education limited; a student of theology under Salmon Giddings of St. Louis; licensed to preach by the Missouri Presbytery; ordained in 1829, and the same year commissioned by the American Home Missionary Society to labor at Rushville, Illinois. In 1834, he was at Dubuque on a missionary tour. In a communication, published in "The Home Missionary," from this place he wrote: "It is about a year since the government gave permission to work these mines. The first cabin was built last June, and now it (undoubtedly he means the town, not the cabin!), contains a population of nearly four hundred. The tide of immigration is setting in with astonishing rapidity, bearing up on it a small portion of piety, and a large amount of vice."

Mr. Watson's name is connected with one of the great events of our history, as he is the first of our missionaries stationed in this territory. His commission is dated December, 1835, and the place is designated: "Dubuq's Mines, Missouri Territory." Evidently the secretaries of the Home Missionary Society were not omniscient in those days, for this was then a part of Michigan Territory, organized by an act of Congress, June 28, 1834. We can imagine with what delight good Doctor Badger signed that first commission for labor west of the Mississippi River. Mr. Watson began his missionary pastorate January 1, 1836.

His first report was published in the Home Missionary with these headlines: "The Far West, from Rev. Cyrus Watson, Dubuq's Upper Mississippi." He writes:

> I began my public labors among this people, on the first evening of the New Year, and have preached twice every alternate Sabbath since. The only place in the village, in which a congregation of considerable size can

be accommodated, is a log schoolhouse. This I occupy alternately with the stationed preacher of the Methodist denomination. I preach in some of the neighboring villages every Sabbath, when not employed here, and once a week preach an evening discourse at "The Diggings" in the vicinity. Our place of worship in the village is very uncomfortable, and the winter has been intensely cold. I find some here who know how to appreciate the ministrations of the gospel. My visits are cordially welcomed, and my public ministrations well received by the scattered sheep of all portions of Christ's flock, here and round about. Sectarian strife is unknown. This is just as it ought to be.

Somewhat different in tone was the communication of a correspondent of the New York Journal of Commerce. Writing from here in 1836, he set Dubuque out in fine shape. He said: "The principal amusement of the people seems to be playing cards, Sunday and all. The law they carry in their pockets, and are ready to read a chapter on the slightest provocation."

In May of this year, the Dubuque Visitor, in an editorial said: "Another minister is wanted here, one who can reason, preach, sing, and enforce the fourth commandment."

In this same year, Rev. Asa Turner, making a missionary tour this side of the river, headed this way but stopped at a point eight miles north of Davenport, and turned back. He said: "Dubuque we did not then call a civilized place. True, there were some half breeds and some whole breeds and a few miners, but it wasn't anything, anyhow."

Eliphalet Price, an historian of Northeastern Iowa, gave Dubuque the honor of the first Iowa "hanging in a Christian-like manner"; of the first murder "rising to the dignity of public attention"; of the first elopement; and the first public horse-whipping of a man by a woman. He also claimed that here the first flag was raised, and the first house of worship built.

Mr. Watson's term of service here was short. He organized no church. Doctor Magoun, in his book, "Asa Turner and His Times," quotes some unmentioned authority, as saying,

"He moved the people to build a house of worship, and laid the foundation of the subsequent prosperity of the Presbyterian and Methodist churches." I doubt very much the absolute correctness of the statement, though this was known to be Mr. Watson's own opinion of the results of his work. Dr. Ephraim Adams in his address at our Home Missionary Semi-centennial, said: "This Mr. Watson, as is apparent, from the files of the Home Missionary, was a noble, fearless worker, but whether he ever did much in the region of Dubuque, as the result of this commission, is not so apparent."

Doctor Holbrook, in an historical sermon, March 22, 1846, says: "In the winter of 1835–1836, Mr. Watson labored here about three months, preaching in the log meeting-house before referred to, alternately with the Methodist minister. At his instigation, an effort was commenced for building a Presbyterian house of worship. A considerable sum was raised, and the corner stone was laid on the 18th day of July, 1836. No church was formed, however, until May, 1839." At the laying of the corner stone laymen officiated, as there were no ministers in the town to conduct the services.

Now the scene shifts to southeastern Iowa. The volume of immigration was rapidly increasing, the bulk of it now coming in to this section of the territory. In his "A Glimpse of Iowa" Mr. J. B. Newhall of Burlington says: "The writer of these pages, frequently having occasion to traverse the great thoroughfares of Illinois and Indiana, in the years 1836–1837 the roads would be literally lined with the long blue wagons of the emigrants slowly wending their way over the broad prairies; often ten, twenty, and thirty wagons in company. Ask them, when and where you would, their destination, the answer was the 'Black Hawk Purchase.'" And this is his description of a family "camped for the night":

> The old lady had just built her camp-fire, and was busily engaged in frying prairie chickens, which the unerring rifle of her boy had brought to the ground. One of the girls was milking a brindle cow, and that tall girl yonder,

with swarthy arms and yellow sun-bonnet, is nailing the coffee-mill on the side of a scrub oak which the little boy had "blazed" out with his hatchet. There sits the old man on a log quietly shaving himself by a six-penny looking glass, which he has tacked to a neighboring tree. And yonder old decrepit man, sitting on the low rush bottomed chair is the aged grandsire of all; better that his bones be left by the wayside than that he be left be ind among strangers. These are scenes we frequently witness in the "far west." This is "emigrating." 'Tis not going away from home; the home was *there*, that night, with the settlers on "Camp Creek," under the broad canopy of heaven by the gurgling brook, where the cattle browsed, the dogs barked, and the children quietly slumbered.

Julius A. Reed was, in a way, one of the earliest of the prospectors, for as early as May of 1833, he had a prophetic glimpse of the promised land, his point of observation Nauvoo, then called Commerce, Illinois. His record of the event was as follows: "The town site, so far as it was not covered by a cornfield, was in a state of nature. I recollect only one house. Across the river was Iowa, then a part of Wisconsin. I could see the prairie where Montrose now stands, and the bluff beyond, with a tall tree here and there upon its brow. The view was beautiful, but, I reflected that the vast region between me and the Pacific Ocean was inhabited only by savages. All beyond the river seemed buried in profound sleep."

Other early prospectors were Asa Turner and W. M. Kirby, both of the famous Yale Band of Illinois. Mr. Turner must have had glimpses of Iowa as early as 1831, on his trip to Galena. In April of 1836, they were out on a missionary tour in the Black Hawk Purchase. They crossed the river at Ft. Madison, and here Mr. Turner preached the "first Congregational sermon ever preached in Iowa." That is, it would have been a Congregational sermon, only that the preacher was still a Presbyterian. He did not unite with the Association until later in the year. Before this time, however, he had decided to make the change.

Their next point was Farmington. Julius A. Reed summarized the trip as follows:

They went to Farmington by way of West Point. There was at that time, scarcely any travel from the Mississippi across the country to the Des Moines. Two years later, the settlers could tell you that a certain dim track was the territorial road to Farmington, but could tell you nothing about it beyond their own neighborhood. Of course, they lost their way, and at nightfall found themselves with no settlement in sight and the road plunging into a wide prairie, where, even ten years later, there was no house for ten miles. Providentially they saw a single wagon track turning into the grass in the direction of a point of timber. This track they followed while they could see it, and afterward pushed their way at a gallop in the same direction. Some animal sprang up almost beneath their horses' feet; they hoped it was a calf, probably it was a wolf, but soon they heard the barking of a dog which led them to the camp of a Mr. Green, who was living with his family in his wagon and an open shed, while preparing a better shelter. This was at the end of the timber back of Bonaparte. The corn of which their bread was made was on the cob at their arrival. After preaching at Farmington, they passed on their way to Burlington, a mile and a half east of Denmark, past Mr. Conard's residence, where the roads from Denmark to Ft. Madison and from Burlington to West Point crossed each other. Mr. Turner may have admired the clump of hickories which stood there, but that naked, uninhabitable prairie was forgotten as soon as it was passed; but with what an earnest gaze would he have scanned it, had he foreknown that he was there to do his life's work, and love it better than any other place on earth.

These brethren preached at Burlington and Yellow Springs, and passed through Bloomington, now Muscatine, and Davenport up to J. B. Chamberlain's on the bank of the Mississippi, eight miles above Davenport at the mouth of Crow Creek, where Mr. Turner preached the second Protestant sermon preached in Scott county.

"Muscatine," says Mr. Turner, "was disfigured by one log cabin." "All the West lay spread out just as the Lord had made it in all its primitive beauty."

Of the Davenport of that day, this is his picture:

In the center of what is now the town was a cornfield. A cabin had grown up to the eaves, but was minus roof and gable ends. Le Claire's Cottage stood where his house does now. Some two thousand Indians were encamped on the ground to receive their pensions from Rock Island. As we came from the south into the town, we met a number of young warriors trying the speed of their Iowa Morgans. But our rushes and cottonwood bark during the winter had not put energy enough into their muscles to make their speed dangerous.

Returning from the tour Mr. Turner made report:

As to the country, I see but one objection. It is so beautiful that there might be an unwillingness to exchange it for the paradise above. The soil is simple to the Military Tract (in Illinois)—as a whole better. Prairies generally dry and rolling, streams clear; of course more healthy than they generally are in this state, better supplied with timber, water power, coal, etc. Several places are as densely settled as Morgan County. The settlers generally are of much better character than usually falls to the lot of a new country. For enterprise, intelligence, and industry, they far surpass those who first settled Illinois. I was surprised to find so many comforts, so good cabins, so large fields, the growth of two years; fields of corn from fifty to one hundred acres, well fenced.

This same year, 1836, the Haystack settlement had its beginning. But every beginning has a still earlier date. The real beginning of Denmark was a lecture delivered by Asa Turner in New Ipswich, New Hampshire, in 1832, on the advantages offered to farmers by the prairies of Illinois, and the importance of their being settled by intelligent and Christian people! William Brown and Lewis Epps were deeply interested, and, at length resolved to try their fortunes in the West.

They with Timothy Fox and Curtis Shedd, with their families, made a short stop at Quincy, but, later in the year they were out in the Black Hawk Purchase. For $200.00 they secured a squatter's claim, "sufficient for four farms, and a good deal to spare, with a small field fenced and a log cabin." This cabin was 16 x 18, with two half windows, a puncheon floor, a clay hearth and a sod chimney, said to have been built top downward, as that was the end which discharged a good portion of the smoke. In this one cabin were four families, numbering eighteen persons. Even here the latch-string was always out to neighbors and to strangers.

These were not the first in the neighborhood. Timothy Fox had a brother who was building a mill at Augusta on the Skunk river. This was one of the circumstances leading these families to this region. John O. Smith, of North Carolina,

taking up a claim in April 1835, was the earliest inhabitant at Denmark. He was "sorry when he heard that the Yankees were coming." The *Boston Recorder* in 1867, speaking of the feeling of a certain portion of the Western people toward New Englanders says:

> Western men and society strictly speaking, was largely of Southern origin. They are full of prejudice against Yankees. By such elements were the people of Denmark surrounded. They called Denmark in derision, a "Yankee Heaven." Their neat, painted houses with charming shaded yards in front, and surrounded by neatly trimmed hedges, their church and academy, and all the New England ways and works, excited envy and even alarm. As a veritable illustration of this fact, on the advent of the Yankees, a man of Southern origin, who had "squatted" near by, became greatly disturbed, and declared he would sell out and leave or he would be cheated out of everything. While in this frame of mind, he chanced to call upon one of his new neighbors at their tea hour. He was treated kindly and asked to the table. For the first time in his life he now saw a candle and a mince pie. On his return to his rail-pen home, he declared to his astonished spouse that he "would be consarned if he would not have some of them Yankee fixings." He did not sell out, and when soon afterwards, he was burned out, and the Yankees put him up a new house, he concluded it was safe to stay among them.

All the first families of the Denmark colony were pious people. In their cabin homes from the very first, they erected altars to the Lord, and gathered every Sabbath for public worship. When they arrived there was not a Congregational or Presbyterian minister in Iowa, nor, save missionaries of the American Board among the Indians in Minnesota and Oregon, was there one west of the Mississippi. The population of the territory was about ten thousand five hundred. Dubuque had one thousand inhabitants; Davenport had no existence; Keokuk was a hamlet of a few whites and half-breeds. There was not a public bridge with a ten-foot span in all the land. The first to minister to the Denmark people, with any degree of regularity, was Rev. William Apthorp, born at Quincy, Massachusetts, graduate of Yale, a divinity student at Andover and Princeton, and commissioned by the

Home Missionary Society in July 1836. Fort Madison was a part of his field, although for a time he resided at Franklin (now La Harpe), Illinois. Later in the year, he located near Fort Madison. In 1837 and a part of 1838, he preached a part of the time at the "Big Haystack" as Denmark was then called. He was the first resident Congregational minister in Iowa. In 1838 he became a teacher in the mission Institute at Quincy. Later he returned to Iowa.

For the readers of to-day we copy from Doctor Magoun's book a graphic picture of the Denmark of 1837, by a girl of that place.

As we drew near Burlington, in front of a little hut on the river bank, sat a girl and a lad—most pitiable looking objects, uncared for, hollow-eyed, sallow-faced. They had crawled out into the warm sun with chattering teeth to see the boat pass. To mother's inquiries, the captain said: "If you've never seen that kind of sickness I reckon you must be a Yankee; that's the ague. I'm feared you'll see plenty of it if you stay long in these parts. They call it here the swamp devil, and it will take the roses out of the cheeks of those plump little ones of yours mighty quick. Cure it? No, madam. No cure for it; have to wear it out. I had it a year when I first went on the river."

This decided them not to locate near the river.

We stopped in a cabin while father "prospected." He heard of a Yankee settlement on a prairie back from the river. Hastening to it, he found two small cabins—two families living in one (Messrs. Epps' and Shedd's) and Mr. Fox's in the other. Also, a mile to the west, in a little mite of a house lived a Mr. Brown. They divided with us their claim, and helped get the logs for our house. The fortnight it was being built, we lived in a cabin near Moffatt's Mill by the river; father, our brother of sixteen, and a young man who came with us were made welcome in the cabin of Messrs. Epps, Shedd, Hill and Houston. That they were all in the body we know, but how they all lived there I cannot tell, only that those little pioneer cabins had extensive possibilities, as also did the heads and hearts of their occupants. Every night mother suffered from fear of being scalped by the Indians, not knowing where they were prowling about. But she didn't let us know it at that time. Wolves we sometimes saw in daytime, and often heard them sniffing around the door at night, and setting up blood-curdling howls. Father had a massive (sea) chest; it took the united

strength of our family to drag it before the door at night, and pile the others on top. Then we felt secure from Indians and wolves.

It somewhat dampened our ardor when we saw our mite of a cabin standing on the bare prairie alone, and to our eager inquiries where the bed and table and this and that could be put, mother's cheerful answer would be, "Oh, we will find a place, or make one."

Yet I overheard her tell Mrs. Shedd that when she came to that dark speck of a cabin on the prairie, with such desolate dreariness all around, it looked so unlike home, it seemed as if all she had given up rushed through her mind with crushing force.

"Being scalped by the Indians" was a common horrid dream of early Denmark. The Sacs and Foxes quitted the ceded district with a good degree of promptness, but their villages and lodges were just beyond the borders. To the early settlers the Indian was a very familiar object, and they were always conscious that the former possessors of the soil were not far away. One of the daughters of the Denmark parsonage writes: "In those days, we constantly exercised an anxious vigilance towards the west for the Indians. They had made a treaty, but we knew of their treacherous atrocities. Large companies of them often passed to Burlington from their camping ground a little west of us, and would stop for something to eat, asking first for doughnuts and cow's grease (butter).

"Mrs. Epps first gave Black Hawk and a few of his braves some doughnuts; they learned the word and always asked for them. They were always hungry, and at first, though their capacious stomachs seemed limitless, and everything cooked in the house quickly disappeared, mother didn't dare refuse them. It will not take a very extravagant stretch of imagination now to hear their stealthy steps coming through the porch into our house, especially on their return from Burlington after being supplied with fire-water."

In 1833, Julius A. Reed had a glimpse of Iowa. In January of 1837 he was on this side of the river prospecting for the Kingdom, and preparing himself for a larger ministry here later on. His account was as follows:

I crossed the river on the ice from Warsaw to Keokuk, and preached the first sermon ever preached in the place by a Congregational minister, and I think by any minister. I preached in a building afterwards known as the Rat Row. At that time there were scarcely more than a half dozen buildings in the place, of which the Rat Row was the best. The inhabitants were chiefly river men, and were rough. Some of my friends thought it hazardous for me to attempt to preach there, but I could not ask for better treatment than I received. I recollect a man who was prostrated by rheumatism and was not expected to live. He had kept an account of the liquor he had drunk, and said it amounted to twenty-seven barrels. The few houses in the place were scattered along the river, and brush covered the sides of the bluff nearly to the water. I saw an Indian hunting within forty rods of the landing.

Later this same year Mr. Reed is this side of the river again. Of this he said:

My first visit to Denmark was in November, 1837. I was already in my saddle when I heard that Lovejoy had been murdered at Alton. It meant something in those days to be an anti-slavery man in a free state. I found at Denmark Messrs. Epps and Shedd occupying a cabin jointly. Deacon Fox had built two cabins on his farm, one of which was occupied by William Brown, with whom I spent the night. The chimney smoked intolerably, and Mrs. Brown was shedding tears; whether it was because of homesickness or the smoke I did not know, but I knew it was not homesickness that made me weep with her. The improvements at that time were a few very ordinary log cabins, each with a field of a few acres, enclosed with a worm fence. Comforts and conveniences were all in the future. Soon after, Deacon Fox, in behalf of these people, requested me to arrange with Mr. Turner to organize a church at Denmark.

The story of the organization belongs to another chapter.

Chapter III

THE PATRIARCHS, 1838–1842

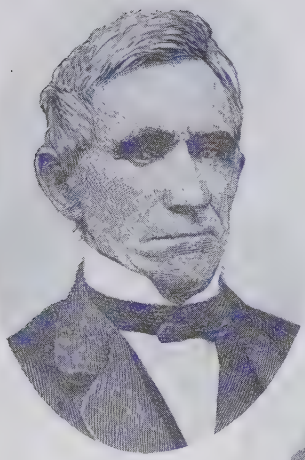
Those named as prospectors, who, up to this time, had simply touched the territory and its embryonic institutions, are Aratus Kent, Cyrus L. Watson, Julius A. Reed, Asa Turner, William Kirby, and William Apthorp. Two of these are now to be classed among the Patriarchs who came to stay, and who above all others, helped to lay permanently and well the foundations of our institutions.

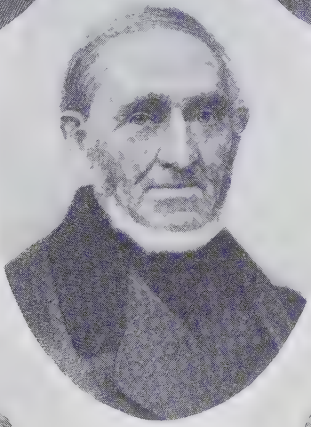
The first of the Patriarchs, in time and in effectiveness, is Asa Turner. Of his ancestry, his birth at Templeton, Massachusetts, the incidents of his childhood, his Unitarian associations, his struggles with doubt, his conversion, his experiences as a district school teacher, as a student at Yale College and Divinity School,—from the last named of which he graduated in 1829,—of his courtship, and marriage and call to the West, etc., etc., there is no occasion to speak at length in this narration, for they may all be found in detail in "Asa Turner and his Times," by Dr. G. F. Magoun.

No reader of this book needs to be informed that Mr. Turner was one of the famous Yale Band of Illinois. "One event," says Mr. Turner in his autobiography, "occurred that decided my future life. A band of students was formed for the purpose of going to Illinois and planting the institutions of learning and the gospel. I was invited to join them. I did so. J. M. Ellis, who had been sent by the American Home Missionary Society, was trying to plant an institution in Jacksonville. Correspondence with him led us to unite our efforts with his. The result was Illinois College. This

O. EMERSON

J. A. REED





ASA TURNER

J. C. HOLBROOK

R. GAYLORD

THE PATRIARCHS

shaped the whole course of my life after. The last year in the Seminary was taken up in this effort, and especially in raising means to plant the college."

There was a little interim between graduation and starting West. Mr. Turner explains: "In the spring of 1830, through the invitation of George Beecher, I went to Boston to study with his father, and there likewise occurred an event which has affected my whole life. I found one who was willing to cast in her lot with me in going to the 'unknown land,' for indeed it was less known than India at that time. She was in Boston teaching. I hardly knew why I went there; but results revealed why. Her name was Martha Bull."

Mr. Turner was a prompt young man. He went to Boston in the spring of 1830; the wedding occurred August 31st of the same year. September 6, he was ordained at New Haven; September 14, they started West, nine days less than two months being consumed in the journey, and arrived at Quincy, November 5. At his first service, he said: "Fourteen condescended to be my hearers." December 1, a church was organized with fourteen charter members, Presbyterian, of course. The grant from the Home Missionary Society for the first year was four hundred dollars, and half of this was spent in paying debts back East, and freight on household goods.

Of course, Mr. Turner did not confine his labors to Quincy. Opportunities and destitutions on every hand called him out to missionary labors in many fields. "My field of labor," he said, "is as boundless as the eye can see—a territory greater than that promised to Abraham, more abundant in its productions, and, I fear, almost as destitute of the knowledge of the true God." One year he was out of his own pulpit twenty Sundays preaching at protracted meetings and in places destitute of religious services. "Our church," he said, "are willing that I should go when I deem it my duty, and I think the Lord blesses them more on this account." Twice at least,

his missionary tours led him as far North as Galena, and once, as we have seen, in 1836, he made a prospecting missionary tour in Iowa. Ever after this, his eyes and heart were turned this way.

Eighteen hundred and thirty-eight is a memorable year in our history. Two great events were the organization of the Denmark Church, and the coming of Mr. Turner to Iowa. Early in the spring of this year Mr. Apthorp wrote from Fort Madison:

> A church is to be organized as soon as ministerial help can be obtained. The ministers who were appointed to organize the churches in this territory did not come on account of death in the family of one of them. At Denmark, a church is to be organized, with the leave of Providence, the last Sabbath in May, with the help of Brother Turner from Quincy. This would have been done in the fall, but for Mr. Turner's being prevented from coming at the appointed time. They have always had a Bible class among themselves, and this spring a Sabbath school for the younger portion will be commenced. They have raised a frame for a meeting and school-house, but will not have it covered till some time this spring. The country on this side of the river is rapidly filling up. There are many towns growing up within a small circuit. Burlington, twenty miles up the river, the seat of territorial government, is an important place.

As intimated in the above quotation, the Denmark people were ready for the organization of their church in the fall of 1837, and had invited Mr. Turner and Julius A. Reed, to assist in the organization, but one thing and another prevented these brethren from making the journey until it became so late that they feared to put the Mississippi between them and their homes, the ice becoming too thick for a ferry, and too thin for a bridge. In this condition, people were often detained for days both in the fall and in the spring, the seasons of the freezing and the thawing of the river. Early in May of 1838, the brethren were ready for the service.

"By invitation from the people," says Mr. Reed, "Brother Turner and myself visited Denmark for the purpose of organizing a church, reaching the place May 1, 1838. We spent a night on our way at Fort Madison, where the first Presby-

terian church in the state was organized on the 26th of March preceding, by Rev. R. K. McCoy, of Clayton, Illinois. Brother Turner preached from a text which occurred to him that day while we were crossing a large prairie."

Father Turner's account of the organization is as follows:

> Such as wished to enter into a covenant with each other and with God as a church of Christ, related their Christian experience, the ground of their hope, and their motives in wishing to constitute themselves a branch of Christ's visible Church. The examination was regarded as satisfactory. Accordingly, May 5, 1838, thirty-two individuals assented to the Articles of Faith, and covenanted with one another to serve the Lord. The day was pleasant, and the occasion one of great interest to the little immigrant band. They were the first to unfurl that banner on the west side of the Mississippi which more than two hundred years before their fathers unfurled over the Plymouth Rock; the first to profess those doctrines and embrace that church polity beyond the "Fath r of Waters," which has blessed New England from generation to generation. The infant church stood alone on the outskirts of civilization, farther west than any other that bore the family name, cherishing the hope that their doctrines and polity might roll west with the wave of emigration.

The shanty sanctuary in which the organization took place, was 20 x 24. Two days before the organization it had neither door, window, nor floor, but was covered with oak shakes and lap shingles smoothed only with a drawing knife. A visitor said the material "looked as if it had been taken from the stump within twenty-four hours." The interior finish was all in hard wood, antique perhaps, rustic certainly. The floor was loose boards. The pews were slabs without any backs. The day before the organization, the building had received a door and windows, but there was no lath or desk. The pulpit built later is thus described: "The desk, which was made of common boards, required perhaps two hours' work for its construction, and was never worth painting. The top was a board six inches wide, supported in front by two other upright ones of cottonwood, and at the ends by two narrow ones of black walnut. It was for several years the only pulpit in Iowa owned by a Congregational church. The house cor-

responded with the desk. But rude as this house was, God honored it with his presence, and was there found by many who had been led by the word there preached to seek him."

The church was organized; now for a pastor. The Quincy minister was their coveted prize. So strong was their appeal, so great was his interest in the new territory, that he accepted, and in August of this year began the first Congregational pastorate of Iowa, which continued for thirty years.

Denmark then, according to Father Turner, consisted of "three houses and a school-house. The house in which we spent the first night was called 'Copenhagen,' the capital of Denmark. It was built of logs, and consisted of two rooms and a sort of shanty addition for a bedroom. It was occupied by two families."

Reed's description of the Denmark of 1838 is as follows:

> Fifty years have passed since that day, but I can see the Denmark of that day as though it were yesterday. To bring it back you must sweep away these churches, school-houses, and dwellings, and all traces of these groves, orchards, hedges, fences, everything that the hand of man has touched. You must make these fields again one wild prairie, covered with wild grass, "hazel roughs," and oak grubs, a single hickory where Mr. Turner built his house, and a small clump of them where Hartwell Taylor lived. Coming up the prairie from the east, you would see occasionally a lone cabin standing out in the sun with little or no improvements about it. Then came the meeting-house, unfinished as you could see at a glance, standing by itself quite out in the prairie, and the view to the south and west was as wild as when it was the Indian hunting ground.

Mr. Turner's salary for the first year was $300.00. In July of 1840, he began to act as Agent of the Home Missionary Society, and $200.00 was added to his salary, but, for at least ten years, it never exceeded $500.00, and for the most part was much less than that amount. The actual amount raised by the church for ten years was less than $300.00 per year.

"That he was economical in his household," says Mr. Reed, "you can easily believe. I have seen his children more than once making their suppers solely of stewed pumpkin and

milk. I have heard that his family and his horse have been supplied from the same barrel." At one time he rode for nearly half a day to borrow money so as to take his letters from the post-office. Postage on Eastern letters was then twenty-five cents.

The people of the Denmark parsonage shared with others the privations and anxieties incident to pioneer life. In the fall of 1839, occurred the first land sale at Burlington. Up to that time, the people held their homes only as "squatters." Speculators and "land grabbers" stood ready to bid in their homes from under them. It was a time of great anxiety. Mr. Turner went East to secure the money to purchase his claim. Coming back, the Ohio River was low, and he was delayed. "Will father get back in time?" was the all-absorbing question in the pastor's home. Neighbors assured Mrs. Turner that the parsonage claims would be protected, but still she was very anxious. Mr. Epps and Mr. Fox secured the land, and in a few days Mr. Turner arrived with the money to the great joy and relief of all. He worked his way down the Ohio to save expenses.

About a year after the organization of the Denmark Church, Mr. Turner wrote:

> Around and on this prairie, within a distance of six or seven miles, I found about thirty sheep without a shepherd. These I have gathered into a church. Some have left and others have come; we now number about sixty. God in his goodness has visited us, and converted a goodly number considering our congregation. Eight have already united with us by profession. Of those who are hopefully converted, six are heads of families. Two young men of promise have already left us to prepare for the ministry. One is a son of a deacon of a church in Connecticut. He thinks it a wonderful providence that he must come out to Black Hawk to know what he must do to be saved.

A third event of great importance in 1838 was the organization of the Burlington Church. Burlington was then one of the most important places in Iowa. Early in the year, an Old School Presbyterian church had been organized, but it

died almost as soon as born. In its place, November 25, a New School Presbyterian church was organized. Rev. James S. Clark, of Connecticut, a graduate of Yale University, and a divinity student at Yale and Princeton, had succeeded Mr. Apthorp at Ft. Madison in the early part of this year. In a communication to the Home Missionary, he says: "Since my last, by the earnest request of some individuals, I have formed a church at Burlington. It consisted, at first, of twelve members. Three intelligent men were ordained elders. I find a number more who will join at the first opportunity. This is an important place, and they are disposed to give a good support to a minister." This was the Presbyterian beginning of our noble church at Burlington.

The fourth great event of the year was the advent of the second of the patriarchs, Reuben Gaylord. He was born of humble, godly parents, of the Huguenot stock, at Norfolk, Connecticut, April 28, 1812. In 1830 he entered Yale University. His father carried him down to New Haven in the one-horse wagon, two days being required for the journey. As he was passing to his examination, his father said, "Very likely, I shall have to carry you home with me for you have not half studied." A little later, the son retorted, "Father, you will have to go home alone, for I am not going with you."

Graduating in 1834, Gaylord had a call at once to Illinois College, at Jacksonville, and was tutor here for two and one-half years. Here he began his theological studies, under Dr. Edward Beecher, the president of the institution, but went back to Yale Divinity School, in 1837, and graduated the following year. He, with six others, undertook to organize a Yale Band for Iowa. March 1st, 1838, he writes to the secretaries of the American Home Missionary Society:

A few young men, members of this Seminary have become deeply interested in that section of our country lying west of the Mississippi, commonly known as "Iowa District" or "Black Hawk Purchase." Seeing their destitute condition, forlorn as respects educational and religious

institutions, and learning that the district is filling up with a rapidity unparalleled in the history of the country, we feel a strong conviction that if the way can be opened, it is our duty to plant our feet west of the "Father of Waters." We wish to concentrate our influence and bring it to bear upon the future state of Iowa, while yet in its infancy. Our object will be twofold, to preach the gospel and to open a school at the outset which can soon be elevated to the rank of a college. Knowing that such an enterprise can not be accomplished by ind vidual effort, the following brethren are ready to associate and pledge themselves in the work if the way can be opened so as to warrant the undertaking.

The Band did not go forward in the enterprise, but Gaylord went alone. July 4th, he wrote again: "I wish now to present to your board, my application for a commission to labor in the work of the gospel ministry in the Territory of Iowa. I wrote you four months since in behalf of our Iowa Association, and your reply, so full of encouragement, was most gratefully received."

Under date of July 27, he writes to Miss Sarah Burton, of Round Prairie, Illinois: "Yes, I have received my commission to preach the gospel in Henry County, district of Iowa, for the term of twelve months from the commencement of labor. Thus the Lord is opening the door into his vineyard, and saying, 'Go, proclaim my truth unto the people.' I am to be located at Mt. Pleasant, the county seat of Henry County. I am to receive $400.00 for the year, and $40.00 for traveling expenses. I have decided to leave on the 21st or 22nd of August."

Gaylord was ordained at Plymouth, Connecticut, early in August, and August 20th, started West. Of course, he stopped at Round Prairie, but soon pushed on to Iowa, decided to locate at Mt. Pleasant, and then hurried back to the wedding which was October 13. He now begins to say "we." In his journal he wrote: "We left for Iowa, November 27, and reached Mt. Pleasant December 1, 1838; commenced housekeeping, December 23; severe weather and no comfortable place for meeting. And now, old 1838 is gone, and '39 comes

knocking at the door. Since 1838 commenced, I have assumed new and mighty responsibilities. I have taken upon me the duties and obligations of the gospel ministry, and entered the marriage relation. May I prove faithful and not trust too much to my own strength."

His first report to the Home Missionary Society was as follows:

After a fatiguing journey of nearly five weeks, I have found everything as favorable here as I expected, considering the age of the country. The settlers came into this country about four years since, and it now contains not far fr m four thousand inhabitants, on an area of twenty-four miles square. Improvements have been put in beyond a parallel in any country. The land in a large portion of the country is in the market, and much of it already bought and paid for by actual settlers. Mt. Pleasant is three years old, and it stands high and commands an extensive view of timber and prairie. It will have every facility for building when the enterprise of the people shall develop its natural resources. I mention these things to show the prospects of the place for future growth.

Gaylord reported again to the Home Missionary Society as follows:

This is the end of the first quarter of my missionary labors in Iowa. Being a stranger, it was necessary to move cautiously at first. Weather has been most unfavorable on the Sabbath, and we have had no suitable place for public worship. Add to this the labor of gathering material for housekeeping in a newly settled country, and it is not surprising if we fail to see such results as we expect and hope for. Moreover, prejudices are easily excited, and hard to be allayed. I am called an "educated man" and a "Presbyterian." Then the term "Yankee" is sometimes as repulsive to a Western man as like poles of a magnet.

Congregationalism did not find congenial soil and atmosphere in Early Iowa. If it won its way it was by its inherent worth, and the character of its advocates.

From August to December, 1838, Asa Turner was alone in the Iowa work; then, December first, Reuben Gaylord came to his assistance. These two constituted the ministerial Pilgrim force for 1839. But there were important developments. This year marked the beginnings of five of our impor-

tant churches. Of course, no one of the early missionaries confined his labors to one community. Mr. Gaylord began at once to hold services regularly at Danville and New London. At Danville, on Sunday, June 30, he wrote in his journal: "Spent the forenoon of Saturday visiting among the people in that settlement, and in the afternoon preached from the words, 'Come out from among them.' Several then presented their letters and were organized into a church. On the Sabbath Brother Turner came over to assist, and at noon the organization was completed, and we sat down for the first time in our infant territory at the table of our blessed Lord."

This was the second Congregational church organized in Iowa, although, according to our minutes, it is fourth on the list. Burlington and Dubuque began as Presbyterian churches. The change to Congregationalism was so slight that the "historic continuity" of these churches was in no wise disturbed and the earlier dates were retained, but at first they were not listed with the Congregational churches of the Territory.

As we have seen, Cyrus L. Watson labored at Dubuque for a few months in 1836–1837, but left no church. May 12, 1839, a church was organized, under the Presbyterian form of government, by Rev. James A. Clark, of Fort Madison. For sixteen months from its organization, the church was supplied by Rev. Z. K. Hawley, of Connecticut. Then Mr. Townsend supplied for a time, and then the church began its great career in the Congregational way.

The Davenport church, the fifth as to date of organization, and the third for the year, was organized July 30, with twelve members. Albert Hale, one of the Yale Band, missionary pastor for many years at Bethel, Bond County, Illinois, for thirty years pastor of the second Presbyterian church at Springfield, and for many years Lincoln's pastor, assisted in the organization of this church. He was at the time Agent for the Home Missionary Society. The church was an offshoot from the Old School Presbyterian church previously

organized. John C. Holbrook then at Davenport, could not be an Old School Presbyterian; and there were others of like mind. The first pastor, Rev. J. P. Stuart, was Gaylord's classmate in the seminary, and associated with him in his plans and efforts for the "Iowa District." His stay in Iowa, however, was too brief to be of any significance.

The next church to be organized is that at Fairfield. Mr. Gaylord reports the organization as follows: "During the week following December 5th, went by invitation to Fairfield, the county seat of Jefferson County. Weather was extremely cold. Arrived on Friday, December 20, and shortly after it commenced snowing. The snow fell over a foot in depth, and interrupted our meeting somewhat. The only shelter for my horse was to stand in the snow by the side of a building with a blanket over him. On Saturday evening, I held a prayer meeting and took the first step toward forming a church. Preached Sabbath, the 22nd, and immediately after service, organized a Congregational church of twelve members. It was a season of deep interest. The settlement is very new, but many people are coming into the country."

The Lyons church, the fifth for the year, and the seventh in the state, had its beginnings December 21, over at Union Grove, Illinois. The membership was gathered from Union Grove, Fulton, and Lyons. Six years later, Union Grove became an independent organization, but the Fulton and Lyons portion of the church kept together until 1856, at which time the Lyons church bade farewell to its Illinois associates.

The strength of every church is its membership. The Lyons church has had its share of strong men. Here is one of the men of the early times, Deacon William K. Vincent, who united with the church September 20, 1846: "For a long time he carried the church almost alone. He was the church! He acted as Sunday school superintendent, preacher, chorister, sexton—in fact did anything and everything which needed to be done. He never returned to his home without service

because there chanced to be no minister. Living out about two miles west of town, he was to be seen driving up each Lord's day, rain or shine, to whatever happened to be the place of worship. He was equally regular in his attendance at Sabbath school and prayer meeting. First unfastening his ox-team and caring for their comfort, he would straightway proceed to unload the wood he had brought from his own pile, the supply for the day, and also material for lighting in the evening, and then go forward in his business-like way to build the fires and prepare for meeting. When the congregation had assembled, in his simple-hearted and fervent manner he would take that part of the service in which he was most needed —generally with tuning fork in hand, pitching the tunes, lining off the hymns and leading the choir in the peculiar style of those days; sometimes even acting as preacher, lifting his voice in exhortation or prayer. We hear at one time of his going with his ox-team as a delegate to a meeting of the Association in the interior of the state, hoping to obtain there, and bring a minister back to this destitute flock."

Three events of special significance to Congregational Iowa mark the year 1840,—the organization of the Farmington Church, the coming of Julius A. Reed, and the forming of the State Association. Father Turner reports the organization of the church as follows:

Farmington was my next place. Here I met Brother Clark of Fort Madison, who spent the Sabbath with me. Our design was to have preached two days, but the weather was so stormy that few could attend. In addition to this, my old acquaintance, fever-ague, paid me a visit, and took up all my time. A church was organized of fourteen members. Their ardent desire is that you will send them a minister. A Congregational minister will probably suit them best. This place I deem one of importance. It now contains two hundred and fifty inhabitants. Steamboats reach here without hindrance in the fall and spring. The country around, on both sides of the river, is densely settled, and I think the demand for a minister is imperious. They already have a house, about 25 x 36, now enclosed, and design to finish it immediately. This house would be well filled if they had a minister.

Julius A. Reed, the third of the Pátriarchs, was born at East Windsor, Connecticut, January 16, 1809, his father's house at the time being situated opposite the East Windsor Hill Theological Seminary. He was a descendant of Governor William Bradford, of the Mayflower. He studied at Trinity College, Hartford, and graduated from Yale University in the Class of 1829, at the age of twenty. Tutoring a year in the family of Hon. William Jay, of Bedford, New York, teaching a year in the Billington High School, and then spending two years as tutor in the family of Judge Perkins of Natchez, Mississippi, he got his first taste of the West in a visit to his brother, Dr. M. N. Reed, of Jacksonville, Illinois. For a long while Mr. Reed debated whether his life work should be in law or medicine or the ministry. Deciding at length for the ministry, he left Jacksonville in September of 1833, purchased a horse at Springfield, and went on horseback all the way to Connecticut, six weeks being required for the journey, and entered the Yale Divinity School at New Haven.

While in the seminary, he joined the Illinois Band. Graduating in 1835, he was licensed by the New Haven West Association, received a commission from the American Home Missionary Society, was married December 21, 1835, in the Female Academy of Jacksonville, Illinois, to Miss Caroline Blood, of Concord, Massachusetts, and was ordained in "God's Barn" at Quincy, in April of 1836, Asa Turner and Cyrus L. Watson assisting in the services. His Illinois parishes were at Warsaw, Monticello, Carthage and Nauvoo. This was before the Mormons took possession of Nauvoo, and Mr. Reed was accustomed to say in after years that Joseph Smith was his successor.

Mr. Reed tried to settle down in the East, in 1839–1840 serving as chaplain of the insane asylum, in Worcester, Massachusetts, but the call to the West was so insistent, that for the fourth time he set his face toward the setting sun, and entered for a life service, the field which he had seen from afar

in 1833, and which he had touched in missionary tours in 1836, 1837, and 1838, west of the Mississippi River. Mr. Turner wrote in June of 1840: "The people and the church of Fairfield are all waiting for you: situation very pleasant, healthy, and a wide field of usefulness in the country. About twelve miles north is a Yankee settlement at Brighton. I think you would be better satisfied here with us Hawkeyes. We should be able to form an association this fall." Mr. Reed puts the two events together in one sentence: "I joined the Association at the time of its organization, and commenced preaching at Fairfield, November 29, 1840."

November 5, a convention met at Denmark, of course, to consider the expediency of organizing a Congregational Association in Iowa. Four delegates came over from the Illinois Association to attend the convention. Those present from the Iowa churches were Rev. Messrs. A. Turner of Denmark, Reuben Gaylord of Danville, and Julius A. Reed, who had just entered the state, and delegates William O. Hitchcock from Fairfield, Deacon Oliver Brooks, and Isaac Field from Denmark, and Samuel B. Jagger and Thomas K. Hulburt from Danville. For some reason the Davenport, Lyons, and Farmington churches were not represented in the Convention.

On the following morning, November 6, 1840, after a full consideration of the important matter, this little band of Congregationalists, three ministers and five laymen, had the faith and courage to organize the Congregational Association of Iowa. I think the brethren must have read that morning, "The kingdom of heaven is like unto a grain of mustard seed." This was the first Congregational State Association formed west of New York. The great importance of this event is set forth in one of Mr. Reed's papers, in which he says:

> The organization of this Association was a reversal of the policy pursued by the Congregationalists from the beginning of the century. A large majority of the people were from the West and South. Half of them had never heard of Congregationalism and many who had heard of it were

indebted for their information to those who were opposed to its obtaining a foothold in Iowa. The strife between New School and Old School Presbyterians was at its height. The former claimed the Congregational element as their own; the latter, while charging Congregationalists with disorder and heresy of every description, never refused them admission into their churches. The custom so long prevalent among Congregationalists of throwing the church polity of their fathers into the Hudson as they came to the West, encouraged all denominations to endeavor to draw them into their churches and feel a common interest in preventing the growth of distinctive Congregationalism. The organization of the Association settled the question whether Congregationalism was to have a home in Iowa, and whether Congregationalists would adhere to the Puritan polity. One result was that Congregationalists coming into the state, finding churches of their own order, were not disposed to join others and another result was that other denominations meeting little success in their attempts to proselyte, have gradually abandoned them.

A sad event of 1840, was the death of Mrs. Gaylord, September 23, only a little more than two years after her marriage. The old story of dying grace for the dying hour is here repeated, for on the day of her death, she said: "Twenty-three years ago my father was presented with his first-born daughter, and on this anniversary of my birthday, I am about to leave earth for heaven."

Eighteen hundred and forty-one is another notable year in our history. One of the significant events, which turned out to be of no significance at all, is the opening up of navigation on the Iowa River! June 20, the steam-boat "Ripple" reached Iowa City. It was a day of great rejoicing, and there was great enthusiasm in the banquet held in honor of Captain Jones. The captain said: "I have come here to prove beyond a contradiction that the Iowa River is navigable." Here was one of the toasts of the occasion: "Iowa—bounded on the East by the 'Father of Waters' and interspread by interior channels of navigation; her prospects are unsurpassed by any portion of the great West." And here is another: "May the steamboat 'Ripple' be successful in obtaining a sufficient quantity of freight and passengers to justify her in paying us a visit on the

fourth of July next." The captain concluded by saying: "Now, gentlemen, your river is navigable; the boat is ready; your obedient servant is at your service."

Earlier than this Father Turner had reported many inland streams in Iowa "navigable for hundreds of miles toward their source"; and later Julius A. Reed predicted that "the Des Moines River will be put in shape for slack water navigation as far as to Fort Des Moines." Great efforts were made to have it so. For the improvement of the river, Congress set aside a strip five miles wide, in alternate sections, on both sides of the river, from its mouth to its source. This land if sold to-day would pay the national debt, and build a war ship or two beside.

This year Oliver Emerson and John C. Holbrook arrived together, and churches were organized at Mount Pleasant, Brighton, Sabula, and Andrew, the Cottonville church of a later day. The date of the Mount Pleasant organization is June 27. This is Reuben Gaylord's field, and, of course, he has to do with the organization. His record of the event is simply this: "Friday, June 25, went to Mount Pleasant, and took the preparatory step toward forming a church. Preached twice on the Sabbath with considerable freedom. At the close of the afternoon service organized a church of seven members."

The date of the Brighton organization is July 31. Here again Reuben Gaylord has a part in the service and records the event as follows: "On Friday, July 30, I left home for Brighton, Washington County, and arrived in the evening. Met Brother Reed of Fairfield. Saturday we gathered a few friends of the Redeemer, and took the preparatory step for the organization of a church. In the morning I spoke. In the afternoon a church of ten members was organized with appropriate exercises, and in the evening Brother Reed preached from John 3:3."

Both Emerson and Holbrook had come into the territory

somewhat earlier, but this year they came together into the fellowship of the Congregational ministry in Iowa. They came together, but Emerson a little ahead, as he was ordained while Holbrook was simply licensed. Autobiography is more picturesque and vivid then biography, so we will let Mr. Emerson, at least in part, tell his own story. Writing at Miles, January 27, 1883, he says:

I was born in Lynnfield, Massachusetts, March 26, 1813, converted under Methodist preaching at Lynnfield, and joined the Baptist church in North Reading, in 1827; entered Phillips Academy, March 1, 1828; became a beneficiary of the American Education Society, on recommendation of Dr. Leonard Woods, June 27, 1828; entered Waterville College, September 20, 1831; began preaching (unofficially), at the request of friends, December 25, 1831; graduated from college, and licensed to preach by the above named church in July 1835; lost two years by sickness after graduation; entered Lane Theological Seminary, September 1837; paid my expenses through the Seminary course by preaching, the rule against preaching in term time being suspended in my favor; completed the course June 10, 1840; applied for ordination as a Baptist minister, and was refused solely from my rejection of their "close communion"; came at once to Iowa and made a similar application, and was again refused; joined the Congregational church at Davenport, Iowa, in March 1841,as a private member, continuing to preach constantly, though claiming no ministerial standing; ordained in October 1841, by the Congregational Association of Iowa. This step was taken with anxiety and hesitation on the part of all concerned, as I was known as a decided Baptist, and expecting to remain one.

To make the life of the man as here narrated, stand out a little more distinctly before us, these supplementary statements should be made: His entire left side was paralyzed from his birth, and he was heard to say that when his health was at its best, he had never seen a well day, and had never taken a step without pain. With his other infirmities, he had a "club foot." His studies were greatly interrupted by sickness and twice he went home to die. On the evening of the day of his graduation from Lane Seminary, June 10, 1840, he took deck passage on a steamer for Iowa, not being able to pay

cabin fare. Ten days later, he landed at Davenport with a scanty wardrobe and an empty purse. He supplied the Baptist Church for six months, but the refusal of the Baptist people to ordain him cut him off from that engagement. He supplied the Congregationalist church for six months, his salary being $15.00 per month. The ordination was November 7, not in October, as Mr. Emerson has it in his autobiography. The journey to Danville is thus described by Mr. Emerson: Mr. Holbrook "was weary of playing the part of Jonah, and was about yielding to his long cherished conviction to enter the ministry. We obtained the loan of a lame horse, old and poor, and a buggy badly shattered and nearly ready to fall down. We knew no one but Mr. Turner, and none on the way. The meeting was held in a small school house."

No wonder the brethren of the Association, Turner, Gaylord, and Reed, for this was the extent of them, were perplexed. But Mr. Holbrook testified to the candidate's character, and spirit and preaching ability. When did ever a Congregational body turn down a good, sincere man? He was ordained, and he went out from that meeting to become our itinerant evangelist of Eastern Iowa, the founder of many churches, and the special advocate of Christian Union, all of which will appear as we proceed. The fruits of his labor begin to appear at once in the organization of the Sabula church, December 14, of this year, and that of Cottonville, December 26.

We are at no loss for material to make out a sketch of Holbrook's life for his "Recollections of a Nonagenarian" is open before us. He, too, is in direct line from Governor Bradford. He was born at Brattleboro, Vermont, January 7, 1808. He studied at Hopkins Academy, Hadley, Massachusetts, and spent two years in a military academy. He succeeded his father, a papermaker and publisher at Brattleboro; was in business for a time in Boston; returned to Brattleboro; organized the Brattleboro Typographic Company; resigned his position as president in 1839, and came to Davenport.

"I found there," he says, "only a small Presbyterian church, with a rigid Old School pastor. At first I attended his church, and engaged in the Sabbath school, but soon found the pastor to be an autocrat, of a domineering spirit, who insisted on controlling everything, including the Sabbath school, in the most arbitrary manner, and, becoming disgusted, I with a few others, like-minded with myself, formed a Congregational church in which I was elected deacon."

He tried farming for a time, and school teaching, but without much success. He frankly admits: "I soon found that I was not adapted to agricultural pursuits, and the old proposition to preach, which had followed me all my days, returned with redoubled force, and I applied to the Congregational Association, and received approbation as a minister of the gospel after careful examination."

Holbrook secured at once a commission from the Home Missionary Society, and began preaching in communities round about his residence at Davenport. There were two other ordinations at this Association. Thomas P. Emerson, a native of Maine, graduating with his cousin Oliver Emerson at Lane Seminary, came on with him to Iowa, and began his missionary work at Marion. After a year of service, he came down to this meeting and was ordained. He went back for another year of service spending it mostly, as his commission directed, in missionary labors up and down the Wapsipinecon. Emerson soon left the state, and left no organized monument behind, nor did he win the grace of a place among our Patriarchs.

The other candidate for ordination at this meeting was Charles Burnham, a native of New Hampshire, a graduate of Dartmouth, and licensed by the Illinois Association. He made a longer stay in Iowa, as we shall see, beginning at Brighton in October of this year; but, not remaining long enough, he failed to secure a place in the ranks of our Patriarchs.

At the time of this meeting, another minister had come to

the state, Rev. Allen B. Hitchcock, a native of Great Barrington, Massachusetts, born in 1814. He began preaching at Davenport, September 12, of this year (1841), and continued to November 1, 1844. But he was not here long enough to be classed as one of the Patriarchs.

The year 1842 opened with Turner pastor at Denmark, and Agent for the Home Missionary Society; Gaylord at Danville and Mt. Pleasant; Reed at Fairfield; Burnham at Brighton, Crawfordsville, Washington and Clay; Oliver Emerson, bishop of "the lost sheep of the house of Israel," in Clinton and Jackson Counties, and also on the east side of the river, supplying at Andrew, Charleston, and De Witt in Iowa, and Albany, Fulton and Union Grove in Illinois; T. P. Emerson, missionary up in the Wapsipinecon country; and John C. Holbrook commissioned for Lyons and vicinity.

One of the memorable incidents of this year is the discovery of Holbrook, and his finding himself and his place at Dubuque: Death came to his home claiming one of his two sons, and then his wife, and he was left with only his eldest son. Homesickness took possession of him, and he was about to return to the East, but, "Just as I had come to the determination," he says, "to return to New England, my family physician, Dr. Joseph Clark decided to seek a new field, and for that purpose was going to Wisconsin. He invited me to take a seat with him. I accepted, but without the least idea of settling again anywhere in the West."

On their trip through Wisconsin, Dr. Clark and Holbrook fell in with Stephen Peet, Agent for the Home Missionary Society for the territory. "As Mr. Peet was going to Potosi, he proposed that I should accompany him. Having no plan to hinder, I accepted the invitation. On our arrival at Potosi, we were requested to spend a little time there and hold a series of revival meetings, and we did so. Toward the end of the week, the Agent informed me that he had an appointment to preach on the following Sunday at Dubuque, Iowa, a few miles

below on the opposite side of the Mississippi, the church there being under his care, and he suggested that I should go there in his place. I consented, and on Sunday preached, and on the next morning, before I left I received an official call to the pastorate of the church on a salary of $600.00 of which $200.00 was to come from the Home Missionary Society in New York. This was to me a total surprise, as I had thought of nothing of the kind. I replied that I would take the matter under consideration, and returned to Potosi. On arriving, I told him—Mr. Peet—that I had concluded to accept the call, at which he was as much surprised as I had been at receiving it, as he had had no such design in regard to me. Rev. Dr. Miter of Milwaukee expressed his astonishment also, and added: 'Well, when he was here, I noticed that he had the bump of hope largely developed.' "

The Home Missionary Agent was indeed surprised at this turn of affairs, and said he had no idea that the new licentiate would remain in Dubuque three months; but he began there in March of 1842, a ministry of twenty-two years, and our great church of Dubuque is one of Doctor Holbrook's greatest monuments, although he has others East and West. Mr Holbrook says that Dubuque at this time was a town of some fifteen hundred inhabitants, drawn there by the lead mines, and much resembling the early gold mining towns of California. "I find," says he, "a little band of nineteen men occupying an unfinished plain building, unplastered within and furnished only with unpainted pine pulpit and seats, while the prayer meetings are held in the basement, likewise unfinished and lighted only by night by the candles which the men brought in. It was gloomy and unattractive in the extreme. The following July after my call, I attended the annual meeting of the Iowa Congregational Association at Davenport, and was ordained, Father Asa Turner preaching the sermon. In the following spring, the Mineral Point Congregational and Presbyterian Convention, Wisconsin, with which my church

was then connected, met in Dubuque, and I was installed as pastor, the Rev. Stephen Peet preaching the sermon."

This was a busy year for all the brethren. Burnham of Brighton reached over to Washington, and February 27, organized a church of twelve members there; and to Crawfordsville, and organized, April 3, a church of eight members there; and out to Clay, and with the assistance of Mr. Reed, organizing a church of six members there, July 4. July 10, Oliver Emerson and A. B. Hitchcock gathered a church of eight members at De Witt, five denominations being represented in the organization. Two records of the minutes of this year indicate the poverty of the people, and their dependence on the Home Missionary Society; "Danville pays $100.00 for the support of the gospel. Brighton, $70.00 paid toward the support of the pastor."

Another item of special interest is the action of the Association at Brighton, October 6, of this year: "On motion, a committee was appointed to report upon the expediency of taking incipient steps towards the foundation of a college in the territory. Brethren Turner, Norton, Shedd, and Beach were appointed such a committee."

We read that the spring meeting of "The Congregational Association of Iowa" this year began its sessions "at the house of Brother Hitchcock." It was the day of small things, and meeting-houses had not yet begun to be. These are the days of which Mr. Reed writes:

> It is difficult at this day even for those who are familiar with those times to recall things as they then were. Many of the settlers were from Kentucky, Tennessee and North Carolina, and among them some excellent people. And there were representatives of the so-called "poor white trash" of the South, who kept in advance of civilization, ready to sell and move on; but the majority of the settlers were from Ohio, Indiana, Illinois, and New York, and a small contingent from New England. The settlers, as a body, were young men commencing life without means, or older men who had been unfortunate, and there were very few who had any means who had not exhausted them securing their claims, building cabins, and

buying their teams, so that almost every one was dependent upon his own labor for his daily bread. As supplies of all kinds which they could not procure from the soil came from a great distance, and were wagoned from the river into the interior, they were expensive and beyond their means. Their clothing was covered with patches, and frequently was faced in front with buckskin.

In winter, he says, men sometimes wore two or three pairs of summer pants, and lined their straw hats, and it was not possible to wear clothes so patched as to attract any attention whatever. "They lived on corn-bread, bacon and coffee, which was often of corn or rye. Their wheat was trodden out on the ground, and as their cheap mills had no appliances for cleaning their wheat, the bread partook of the color of the soil. They lived chiefly in cabins made of unhewn logs which were 'chinked' with sticks split to match the cracks, which were driven in and held in place by wooden pins, then covered with lime mortar, or, if that could not be obtained, with clay or mud. The door was made of split boards, had wooden hinges and a wooden latch, and opened from the outside by a string which passed through the door a little above the latch. To lock the door it was only necessary to pull in the string. 'You will always find the latch string out,' was equivalent to saying 'You will always be welcome.'"

HARVEY ADAMS A. B. ROBBINS EPHRAIM ADAMS WILLIAM SALTER

THE IOWA BAND

Chapter IV

THE IOWA BAND, 1843–1844

They came in 1843. Of course, there had been a long series of preparations for this event. Eleven children had been born and reared and educated and touched by the grace of God, and called into the gospel ministry, and by a great compulsion drawn to the West. Now the names of the Eleven, in the order of their ages, with places of nativity noted, are as follows:—

Harvey Adams, Alstead, New Hampshire; Edwin B. Turner, Great Barrington, Massachusetts; Daniel Lane, Leeds, Maine; Erastus Ripley, Coventry, Connecticut; James J. Hill, Phippsburg, Maine; Ebenezer Alden, Randolph, Massachusetts; Benjamin A. Spaulding, Billerica, Massachusetts; Alden B. Robbins, Salem, Massachusetts; Horace Hutchinson, Sutton, Massachusetts; Ephraim Adams, New Ipswich, New Hampshire; William Salter, Brooklyn, New York.

These eleven, college men every one, were classmates at Andover Theological Seminary. Sometime in 1842, at chapel service, one of these young men, oblivious to all his surroundings, had a vision of the great needs of the vast West of which he had been reading, and obedient to the heavenly vision responded, "I'll go, I'll go!"

"Sometime in the fall of 1842," says Harvey Adams, "an elder in Doctor Beecher's church in Cincinnati, sent an appointment to the Seminary to address the students about the claims of the West. Students and professors gathered, but no elder came. Doctor Woods, Professor Emerson and Prof. B. B.

Edwards took the platform. Doctor Woods read a letter from Uncle Ira Houston of Denmark. Professor Edwards, who had traveled west, said he had no doubt that those who would go there would be better off in ten years than if they settled in New England, and would also have the satisfaction of laboring where they were more needed. Professor Emerson said bluntly that he had no sort of doubt that it was the duty of more than two-thirds of the students to seek fields of labor outside of New England." Mr. Adams retired from that meeting to spend a sleepless night of prayer and struggle, and soon came to the resolve: "I am for the West, where needed, and where most needed!"

Early in the spring of 1843, as Lane, Hutchinson and Ephraim Adams were out on a tramp, Hutchinson first suggested the idea of a band: "If we, and some others of our classmates could only go out together, and take possession of some field where we could have the ground and work together, what a grand thing it would be!"

Now, two or three, and then a larger number began to gather in the dark for prayer and conference, in the northwest corner of the library, and, as they prayed, behold, a star appeared, which at length settled low over the unbroken prairies of Iowa!

Daniel Lane was the first to speak out the positive word: "Well, I am going to Iowa; whether anyone else goes or not, I am going!" Ephraim Adams replied: "And I think I will go with you!" This was his modest way of saying: "I too, have decided to go." One by one ten others decided for Iowa; though there was one of the ten who said, "I go, sir," and went not.

The great needs and opportunities of Iowa were called to their attention. The pioneers on the ground were almost in despair because the people were rushing in, and communities being formed by the scores and no ministers for them. "The New Purchase," a strip of one million two hundred and fifty thousand acres, west of the Black Hawk country, was opened

to settlement May 1 of this year, 1843. It was just as Black Hawk said: "We are ordered to the west bank of the Mississippi, there to erect other houses, to open new fields, of which we shall be robbed again by these pale faces." Again the remnants of the Iowa tribes set their faces toward the setting sun, and we can easily fancy that we hear them sadly singing as they go:

"They waste us! Aye, like the April snow,
In the warm noon we shrink away;
And fast they follow as we go
Toward the setting day."

There was a great rush to the new territory. "It seemed as if the very flood gates were opened. Every main road leading to the promised land was thronged with men, women and children." Long before the opening of the New Purchase crowds were gathered on the borders. Some crossed over and enclosed land and put in crops. Many stole across the line and staked out their claims. Dragoons were stationed at points along the line to keep back the white invaders. They were very lenient, however, and usually gave notice to trepassers that they were coming, so that they could get away with their rails and log cabins. "Their crops were not disturbed, and you might see large piles of rails just east of the line." May 1 was Monday. The day began at midnight. Thousands of people along the line were awake, "up and dressed," and ready for the rush. Rifle shots announced the hour for the scramble to begin. By lantern and torch light men staked out their claims, and large portions of the region just beyond the line were covered before daylight. Within two weeks the New Purchase had a population of ten thousand.

These events did not escape the notice of the patriarchs on the ground. Mr. Turner was almost frantic in his appeals to the officers of the Home Missionary Society. Here is a sample of his communications:—

I have done all I could, privately and publicly, to enlist laborers for this field. Since my residence in the territory, a father, an old man of sixty-three years, is the only minister, fresh from the East, who has dared to cross the Mississippi. I hope, as he has gone before and blazed a road, and reached his destination in safety, many young men will have the moral courage to follow. The farmer, the merchant, the mechanic, the doctor and the lawyer, all find their way to the West, led on by interest. And are there no ministers of Christ, led on by the love of souls? Burlington, a town of some eighteen hundred inhabitants has twenty-six lawyers, and doctors in proportion, but no Presbyterian or Congregational minister. Every little town in the territory has a-plenty of lawyers, and scarcely one in ten has a minister of our order. During the five years in which New England and New York have sent but one minister, who has never been here before, Rome has sent us five, and I think more. We need some eight to ten men now. The following places are open, viz: Keosauqua, Farmington, Washington, Columbus City, Burlington, Bloomington, Edinburgh and Andrew. Each of these places needs now a Congregational or Presbyterian minister. A man is also needed this fall for six or eight counties formed on the West, now two weeks old, and having two thousand inhabitants.

Great was the gladness of good Dr. Milton Badger and his associates, down in the rooms of the Home Missionary Society, at New York when they heard of this large accession to their missionary force.

Asa Turner, Agent of the Society in Iowa, said, "Important, if true." Speaking of his incredulity as to their coming, he said: "Their letters would have required a volume to answer. For twelve years I had written so many letters to call men into the Western Field, that I had about concluded it was a waste of time and paper. I had so often heard of ministers, boxed and marked 'for Iowa' lost on the road, that I had lost pretty much all faith in spiritual transportation companies. I did not really believe that a batch of them would come."

Here is one of Mr. Turner's letters written to Ephraim Adams, dated Denmark, I. T., June 7, 1843:—

I am happy to hear that a reinforcement from Andover is talked of. I hope it will not all end in talk, but I fear. I have received so many

promises of the kind, that they do not now even begin to excite a hope. If your professor should write and say that the whole class would start in a mass for Iowa in two weeks, I should expect to see one or two of them in the course of two years who could find no other resting place for the soles of their feet.

Don't come here expecting a paradise. Our climate will permit men to live long enough, if they do their duty. If they do not, no matter how soon they die.

Chances for health, if one is inclined to pulmonary complaints, I think are greater than in New England. I have known many persons improved by a residence here. We have some two hundred people connected with our society here. I doubt whether one in fifty has ever had fever and ague. I never knew so much good health for so long a time.

Office and station are but little regarded here. People will not speak of you or to you, as the Rev. Mr. So-and-So, but will call you simply by your name, and your wife Peggy or Polly, or whatever her name may be.

He closes the letter as follows:—

Come on, brethren, come with the spirit of your Pilgrim Fathers, and plant their principles in this rich soil. Don't be ashamed of your mother as soon as you cross the Alleghanies, as many of our good brethren are, even some on whom she has put honorary titles. The principles of church government planted on Plymouth Rock are in my opinion the same as taught by our Saviour and his Apostles, and I am free to wish they might spread over this great valley. Give my love to all that little band, and their intended ones, and say we hope soon to welcome them on the west side of the great Mississippi. May the Lord direct your way.

Yours in Christian Affection,

Asa Turner, Jr.

"But," he adds, "it's no use to answer any more questions, for I never expect to see one of you west of the Mississippi river as long as I live."

In a letter written in August, he appears to be a little more hopeful that something will come of this Andover movement. He wrote:—

Come prepared to expect small things, rough things. Lay aside all your dandy whims boys learn in college, and take a few lessons of your grandmothers, before you come. Get clothes, firm, durable, something that will go through the hazel brush without tearing. Don't be afraid of a good, hard hand, or of a tanned face. If you keep free from a hard heart, you will do well. Get wives of the old Puritan stamp, such as hon-

ored the distaff and the loom, those who can pail a cow, and churn the butter, and be proud of a jean dress or a checked apron.

Tell those two or three who think of leading out a sister this fall, we will try to find homes as good as Keokuk, the high chief and his lady live in, and my wife will have the kettle of mush and the johnny-cake ready by some cold night in November.

By September, the Iowa brethren are convinced that probably the young men of Andover really mean business, for, in this month, Turner and Gaylord make a three weeks' tour of exploration to select the most needy and promising fields to recommend to the Band.

Such a great Home Missionary event was thought worthy of public recognition. September 3 a great meeting was held in the South Church, Andover; sermon by Dr. Leonard Bacon, and an address by Dr. Milton Badger.

Just a month later the Band by appointment was at Albany, New York, two of them, Lane and Robbins, counting two each by feminine attachment. Wednesday, October 4, the journey to the West began, and the first stage of it was by rail. Sunday, October 8, was spent at Buffalo, some of the young men making addresses; and Prof. Truman M. Post, of Jacksonville, Illinois, was there also to set forth in glowing eloquence the opportunities and needs of the great West. All aboard, now, this Monday morning, bright and early, on the good boat "Missouri," bound for Chicago! It was Sunday morning before they reached this great metropolis of the West, which at that time had a population of about eight thousand. West of Chicago, of course, they took the Prairie Schooner Route. They sighted the promised land, October 23, and a few of them in darkness and in silence, for the canoe was loaded down to the danger point, passed over the river into Iowa. Burlington gave them a right royal welcome, and Denmark opened wide all her cabin doors to receive them.

Of their reception at Burlington, Ephraim Adams writes:—

The hospitalities of that entrance to Iowa were never forgotten. Then were acquaintances formed and friendships begun that grew and strength-

ened in after years. There was at that time in Burlington, a veritable mother in Israel, Mrs. J. G. Edwards, and her generous, hearty husband, the founder, editor and proprietor of the Burlington Hawkeye. Their Western experience enabled them to see what these young men whom they took to their home had before them, as they could not. Everything said and done, seemed to be out of the motherly heart, full of joy, yet serious and earnest for God's place and the work in hand. The hymn for the morning worship was already chosen:

Kindred in Christ, for his dear sake,
A hearty welcome here receive,
May we together now partake,
The joys which only He may give.

The Denmark that greeted "The Band" consisted of a few scattered farmhouses of New England appearance; and convenient thereto, stood a low, broken-backed, elongated building, compelled as yet to do the double service of school and meeting-house.

The Pilgrim pioneers out here to welcome the Andover contingent were eight ministers: Turner, Gaylord, Reed, Emerson, Holbrook, Hitchcock, Burnham, and Granger, a licentiate; and fourteen little churches: Denmark, Danville, Fairfield, Lyons, Davenport, Andrew, Bentonsport, Brighton, Farmington, Clay, Crawfordsville, De Witt, Mt. Pleasant, and Washington, the total membership about three hundred, one third of these at Denmark. Dubuque and Burlington, then in the Presbyterian period of their development, are not counted in this list.

Sunday, November 5, 1843, was a notable day at Denmark. The whole country was astir. Seven young preachers, all in a bunch from Andover, and two others were to be ordained! Alden, Ephraim Adams, Hutchinson, Lane, Salter, Spaulding and Turner, are the Andover men, and W. A. Thompson who came to the territory about the same time, and Charles Granger, a licentiate who had come in July, were the others. Harvey Adams and Mr. Robbins had been ordained in the East. Julius A. Reed preached the sermon, his theme being, "Prerequisites to Success in the Gospel Ministry." Asa Turner offered the ordaining prayer, Charles Burnham gave

the candidates their charge, and Reuben Gaylord gave them the right hand of fellowship.

It was an occasion of great interest. The house was crowded of course. It was a day of great rejoicing, especially among the pioneer ministers of the Territory. Mr. Gaylord said:—"Such a day I had never seen before; such a day I had never expected to see in my lifetime. The most I could do, when alone, was to weep tears of joy, and return thanks to God." Father Turner was radiant. He said:—"For three weeks past, I have felt like weeping all the time. My heart has overflowed. O what a week we have had! The Lord be praised!" "I felt," said another, "that the sight of that day was worth almost a life. The accession which we have received is beyond our hopes." Even Julius A. Reed lost his poise in the enthusiasm of the hour. The whole thing was too good to be true. Nine new missionaries actually on the ground, and two others on the way! It was too good to be true!

By what ecclesiastical body were these young men ordained? I had supposed, before I began to investigate, that they were ordained by a council called for the purpose. Then I understood that they were ordained by the State Association. Further investigation revealed the fact that they were not ordained either by the State Association or by a council, but by the *Denmark* Association, organized two days before the ordination.

At the regular meeting of the General Association held at Iowa City, September 14 and 15 of this year, 1843, steps were taken to divide the field into two minor associations, the Iowa River being the dividing line between them. Asa Turner, at the next meeting of the General Association, reports the Denmark Association organized November 3, and further states the first official act of the Association after its organization was the ordaining of these young men. The Northern Iowa Association was organized a few days later.

Now here is a delicate piece of business, the placing of these men in a Congregational way. The young men were willing to place themselves in Father Turner's hands for assignments, but he was not willing to accept the responsibility. He and Mr. Gaylord met the young men, spread a map before them, and described the field, and then retired, leaving them to adjust the matter among themselves. The wonderful thing "was done with perfect harmony and good will, and quickly done, without an unpleasant word or a jealous thought; and every one was satisfied." Hutchinson inclined to Burlington, and Harvey Adams to Farmington. A man from Keosauqua, seeking a minister for that place, picked out Daniel Lane. Bloomington, now Muscatine, a smart town of four hundred, seemed to be the place for one of the brides of the Band, and so Alden B. Robbins went down there to stay a little while, say fifty years or more! Out in the New Purchase, in the region about what is now Ottumwa, some rough work was to be done. Brother Spaulding said he would as soon take that field as any. William Salter and E. B. Turner rather liked the idea of exploring fields to the north in Jones and Jackson Counties. Ephraim Adams selected Mt. Pleasant, and Mr. Alden, Solon.

One of the surprises of the ordination and settlement of the Band was that everything should go the Congregational way. Father Turner in his correspondence with the Band had scrupulously avoided the question of church polity. When, near the time of their starting West, one of the Band asked him directly which form of church was the best adapted to the West, he replied: "Congregationalism, the world over!" Ephraim Adams' testimony is:—"With a number, when they came to the Territory, the matter of church polity was an open question. There had been no conference, by which any conclusion or agreement had been reached as to whether they should be Congregationalists or Presbyterians. The feeling was that very likely some would be one, and some the other."

At Buffalo, the young men were told that in the West, there were "none but Presbyterians to unite with," which was almost true, though the Congregational renaissance movement had set in. After they were on the ground, no one tried to influence them to become Congregationalists. Meeting them at Burlington, Father Turner told them that "if they wished to be Presbyterians, Presbytery was to meet at such a time and place, if Congregationalists, the Association would meet at Denmark."

Mr. Reed's comment was as follows:

It was not known to which body any one of them would attach himself, but I expected, from the past, that most if not all, would apply to Presbytery for ordination. What made this supposition still more probable, was that most of the Congregational body were known as radical anti-slavery men, and were not in high repute among their own mother's children on account of the same. To our surprise, all who had not been ordained at the East, asked to be set apart to the gospel ministry, by the Association. I have every reason to believe that nothing was said by any Congregationalist from first to last to influence their decision on this subject. I recollect distinctly that when we dispersed after the adjournment of the Association, I knew the denominational preference of only two of the whole Band. One disclosed his preference by a casual remark, and the other by a question. I still supposed that the Band sought ordination by the Association for convenience sake, and that their denominational relations were not yet determined.

Three of the Band, ordained by a Congregational Association, took charge of Presbyterian churches. It was expected that these certainly would become Presbyterians, but instead of this the churches became Congregational.

There were two Presbyterian churches at Muscatine when Mr. Robbins arrived. The New School church was organized by Rev. John Stocker, a New England Congregationalist in the employ of the A. H. M. S., July 6, 1839. All parties felt that a union was desirable, but the Old School could not unite with the New School, and the New School could not unite with the Old School, so they did the sensible thing, they united in the formation of the Congregational church,

and Mr. Robbins had nothing to do about it. He expressed regret when he heard that the matter was being discussed, lest he should be censured for it. The date of this organization is November 29, 1843.

The Burlington church was largely Congregational in its constituency from the start, and there was a Congregational element in the community that would not unite with the Presbyterians, so it was the thing to be expected that on the arrival of Mr. Hutchinson, the change should be made. This was done by unanimous vote, December 28, 1843. "Only one member, a lady, stood aloof on account of the change."

At Keosauqua, Daniel Lane could not in good conscience leave the discipline of the church to the Session, as he counted this one of the prerogatives of the whole church. Rather than lose their pastor, they voted unanimously to make the change. So the unexpected came about, that within a few months every member of the Band should be fixed in his field as a pronounced Congregational minister.

The coming of the Band was an event of far reaching significance and importance. It put new hope and courage into the hearts of the patriarchs already on the ground. "They at once," says Mr. Reed, "doubled our ministerial strength, supplied our destitute churches and occupied new and important fields. It was no longer a question whether Congregationalism was to live west of the Mississippi. Bonds of union with New England were formed and channels of information were opened which secured for us the confidence and sympathy of the Congregationalists of the country, and have enabled us to obtain men and means for our various enterprises to a cheering extent."

In another connection, speaking of the same matter, Mr. Reed says:

> In addition to the various labors which the Band performed during these many years, there was one thing which the providence of God permitted them, rather than their brethren to accomplish. They settled the question that Congregationalism was to become a power in Iowa, and indeed

in the West, and was to enjoy the sympathy and aid of Eastern churches. It was claimed that Western Congregationalists who refused to become Presbyterian were unsound in the faith, or were "radicals," a synonym for everything bad, and as the parties accused were little known, and as names were rarely given, these charges could not be disproved.

But this Band represented six states and eight colleges; graduates of Andover, whose soundness in the faith, at that time none questioned, banded together for Iowa, holding their parting meetings in the Old School church at Andover, and making their journey westward together, and speaking on the Sabbath at Buffalo and Chicago, they attracted as much attention throughout the north as a like party now would, if on their way to Central Africa. Their orthodoxy could not be assailed. It was dangerous to call them cranks, and a good share of New England at once gave their confidence and sympathy to Iowa Congregationalism.

How the Illinois brethren regarded the event, appears in the following:

A band of Congregationalist ministers went out from Andover beyond the Mississippi and commenced planting Congregational churches before the robins had arrived there, and before the prairie wolves had received a formal notice to leave. In Illinois it was not so. Our first churches were Presbyterian. For years New England people were coaxed into Presbyterian enclosures, marked with "P," and claimed as original Presbyterian "dyed in the wool." This subjected us to complications from which our Iowa brethren were free.

The coming of the Band had the immediate effects already described. What larger results spring from their coming, for they came to spend their lives in Iowa, this narrative will, in part, unfold, for the men of the Band have a place on almost every page of our history from 1843 up to the present hour.

The middle of November found nine of the members upon their fields of labor. In the year previous to their coming, May 14, a church of fourteen members had been formed at Bentonsport and, November 10, the preliminary steps had been taken for an organization at Maquoketa. The Maquoketa record begins as follows: "In 1840, Father Turner visited the settlement and promised aid from the Home Missionary Society and that a minister of the gospel should be sent there."

During the summer of the same year Father Emerson, the first Congregational minister to do so, preached occasionally to the people. Those services were undenominational, and were held in the sod-covered sanctuary. The date of organization recognized in our later Minutes is November 30, as on the evening of that day "a few Christian friends met in the house of John Shaw and agreed to unite as a church organization." The earlier Minutes made the date December 10, at which time the organization was perfected under the leadership of the first pastor, William Salter. "The government of the church was semi-Presbyterian, being administered by two elders. The meetings, however, were open to the presence and advice of all the members of the church."

Father Emerson claims that the Northern Association too, had a hand in the organization of the Maquoketa church. He writes:—"The past quarter has marked the formation of the Congregational Association of Northern Iowa. The meeting was held at the Forks of the Maquoketa, where Brother Salter is located. Those present were Salter, E. B. Turner, Robbins and myself. We organized a church of eight members and also the Association. The body is designed to embrace the Congregational ministers and churches north of the Iowa River."

As we have already seen, Brother Robbins' Presbyterian church at Bloomington, on the 29th of November of this year, blossomed out into Congregationalism, to be a fragrant plant forever.

Probably the "Congregational Renaissance" is more marked in Iowa than anywhere else. Turner, Reed, Gaylord and Holbrook were Congregationalists to the core. All the members of the Band were now committed to the Congregational way. It was really the wish of all the workers that everything be done according to the Congregational rule and order. But there was pressure from the outside in the direction of organic union with the Presbyterians. The Home

Missionary Society favored it. Somehow Stephen Peet was anxious that Iowa should adopt the Wisconsin plan and came over to use his influence to this end. The Iowa brethren were willing and anxious to join hands with the Presbyterians upon some equitable basis of union. An elaborate plan of union was adopted by the Associa ion in the fall of this year, but it takes two to make a bargain. To our artistic and melodious piping the Presbyterian brethren would not dance. Perhaps these strict Calvinists had conscientious scruples against the practice. The great plan of union is embalmed in the Minutes of 1843, as many another royal mummy lies buried in this great mausoleum, our State Minutes.

Of course, Mr. Reed has some remarks to make upon this episode. He says:

> The Presbytery met and had the report under consideration, but they never made any communication to the Association respecting it and never recognized officially the advances of the Congregationalists. These efforts to secure a union show the animus of the Congregationalists of Iowa toward Presbyterianism. They never were the propagandists that they have been represented to be. What objections to the plan proposed were entertained by the Presbyterians, I have never heard, but it is manifest that no plan would have been acceptable to them, which did not involve a surrender of Congregationalism.
>
> The Congregationalists of Iowa rejoice that their offer was rejected, and only regret that all plans of union between Congregationalists and Presbyterians have not met with the same treatment. To be sure, the rejection of this plan was not very courteous, but all that is forgiven and forgotten in their joy that it was rejected.

Eighteen hundred and forty-four was a busy year of planning and planting, and seed sowing and harvest. J. J. Hill of the Band, detained in the East by the sickness and death of his father, came on in the spring of this year, and took away Holbrook's boast that there was no minister between him and the north pole, by settling at Garnavillo, and taking possession of Clayton County.

Erastus Ripley, remaining for a time at Andover, as the

"Abbott Resident" of the Seminary, now began his work as a missionary of the Home Missionary Society, at Bentonsport.

All the other members of the Band were heard from during the year. Bro. Ephraim Adams writes from Mt. Pleasant: "I am in a town of some five hundred inhabitants. I wish, if possible to gather a church, and make this a center of influence for the surrounding country." A church had been organized three years before; it was now so small and weak that Brother Adams thought it hardly worth counting. Harvey Adams reports that "it has rained, more or less, more than forty days and forty nights, but three Sunday schools have been established and an infidel converted." This was the beginning of the end of the Abner Kneeland influence in that region. Mr. Alden of Tipton reports the organization of a church of three members. "This appears like a day of small things," he says, "yet we hope to see here a flourishing church, exerting a salutary influence upon the whole surrounding country." The hope of the founder has been realized in the work and influence of the Tipton church.

Mr. Hutchinson of Burlington writes: "I came here about the first of November. Our congregations have nearly trebled since I came. The church numbered eighteen; at our first communion four joined us. At the reorganization of the church others came, and at our last communion six more united, making our present number thirty-two. Eight or ten more, we hope, will join us at our next communion, though the prejudice of education may prevent some. We need a house of worship much. Our congregation would soon be more than double, if we had a good place of meeting."

Daniel Lane reports: "In Keosauqua it is becoming more popular among certain classes who frequent the sanctuary," and that at his other appointments all sorts of people, "Christian, infidels and worldings," attend the services.

One visiting Bloomington, now Muscatine, this year, says: "You look in vain for the least sign of a church; and the

bell of the boat sounds tenfold more like your 'church-going' bell at home, than any you will hear for years to come, if you tarry this side of the 'Father of Waters.' There are those here whose eyes fill with tears at the sound of that bell, reminding them of the church bells of New England."

Mr. Robbins says: "There are more than seven hundred people in the town, and there is no meeting-house in the place, except a small Romish chapel, which is opened only occasionally. For several Sabbaths after my arrival I preached at the court-house. There are connected with the church twenty-four members, eleven males. We are all poor, but we are hoping and working. They have hired a small room for which we are obliged to pay $50.00 a year, and also furnish benches, etc. It is essential that we should immediately erect a house."

Brother Salter reports from Maquoketa:—"The prospects of this field are encouraging; the attendance at meeting increases every month; the little log house we occupy at this place is, on pleasant Sundays crowded, and sometimes, some are not able to get in. In different settlements are six Sunday-schools, and about one hundred scholars. Large emigration is coming into Northern Iowa this year." Northern Iowa then was Jones, Jackson, Dubuque and Linn counties.

Mr.Spaulding's reports this year are voluminous but of romantic interest. He was at Agency, Ottumwa, and the regions beyond, on the very verge of civilization. In plain sight were the dismantled lodges of Appanoose and Wapello, and not far away was the grave of Black Hawk and the graves of hundreds of his people.

"This field," says Mr. Spaulding, "lies entirely in that tract of country which was possessed by the Indians till the first of May, 1843. Their frail dwellings, slight fences, beaten trails and newly made graves are still seen; and they are often passing and repassing, carrying away corn which has been raised on their fields, and sometimes lingering about their old hunting grounds, as if unwilling to leave a land which has been so long their home. Meanwhile, the busy hand of civilization is hewing down

their forest trees, erecting mills upon their rivers, and dividing the country into farms."

Whittier's lines, all but "The Jesuit's chapel bell," fit into his experience:

I hear the far-off voyager's horn,
I see the Yankee's trail—
His foot on every mountain pass,
On every stream his sail.

I hear the mattock in the mine,
The axe-stroke in the dell,
The clamor from the Indian lodge,
The Jesuit's chapel bell.

I see the swarthy trappers come
From Mississippi's springs;
And war chiefs with their painted brows;
And crests of eagle wings.

Behind the scared squaw's birch canoe,
The steamer smokes and raves;
And city lots are staked for sale,
Above old Indian graves.

"The beauty and fertility of the country," says Mr. Spaulding, "the abundance of timber, and, above all, the facilities offered to the manufacturer by the Des Moines, its branches and the neighboring streams, are drawing together a population which will soon surpass that of most other portions of the Western country.

"This population is a mixed multitude gathered from all parts of the United States, possessing every degree of intelligence from the liberally educated, to the most ignorant, and belonging to almost every religious sect in Christendom, besides including many who boast that they are infidels.

"The greatest obstacle in my way has been a want of suitable places for meeting. There are as yet, no public buildings of any kind in my whole field of labor, with the exception of a single small schoolhouse; and private dwellings are often inconvenient and cold. Dwelling houses are always open for preaching, and so far is this from being regarded as a sacrifice, it is often esteemed a privilege even by those who are not professors of religion. At one place the congregation was so large that they could not be accommodated in an unusually large dwelling, but were obliged to meet in a neighboring grove, so that their house was literally, 'a house not made with hands.'

"The congregation assembled was not a company of wild hunters and ruffians, with their rifles in their hands, but a collection of intelligent and well dressed families from the older states, and even the Atlantic shore, whose personal appearance and respectful conduct would not suffer from a comparison with many congregations that I have seen within forty miles from Boston."

And still later, summing up the work of the first year, he says:—

It has been the most interesting year of my life. I have preached in about thirty different places. Six of these were under the charge of some of my brethren, one in the Indian country, and the remainder in the limits assigned to my care. At some of these places I have preached but once, at some twice, at others more, and at some eight or ten times each. Within these limits two Congregational churches have been formed. I have travelled about two thousand and five hundred miles during the year, chiefly on horseback. I have been in journeyings often, in perils of waters, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, and in cold. But in all this, I joy and rejoice, and even glory.

Here is an account of his visit to Fort Des Moines, the beginning of our capital city:—

A few weeks since, I visited "Raccoon River Agency," nearly one hundred miles from this place, and thirty or forty from the line which divides this from the country at present occupied by the Indians. Nearly a mile from this, on the point between the Raccoon and the Des Moines, is a garrison consisting of about one hundred soldiers and five commissioned officers. The whole population, in the settlement, is not far from two hundred. On the Sabbath I preached to as many of these as could be crowded into a single room, officers, soldiers, merchants, mechanics, farmers, gentlemen, ladies, children and servants, both black and white.

E. B. Turner reported his missionary tours and the discovery of many homesick Christians in lonely pioneer homes. He said:—

I did not travel a day in which I did not find Christians who welcomed me to the country and their homes. Some of them had come from the land of the Pilgrims, and had lived here for years without hearing a single sermon. One old lady I found of about seventy years of age, from Connecticut. You can better imagine than I can describe the joy which beamed from her countenance at the sight of a New England minister.

"Especially," said she, "do I rejoice to see one from Andover." In the whole circuit which I have travelled, I have found twenty or twenty-five professors, Congregationalists and Presbyterians, with their letters from three to six years old.

To show you the anxiety that Christians feel here on the subject of forming churches, and promoting Christ's kingdom, I have only to state that two of the men who assisted in forming this church (one being over fifty and the other over sixty), came twelve miles on foot, and that, too, when the walking was exceedingly bad. We have at present no house of worship. There is some talk of putting up one for this church next summer.

Of course, John C. Holbrook was heard from. For years no missionary in the country reported more often or at greater length than he. He says:—

The church was originally formed on the Presbyterian model, and its modest and unfinished house of worship was heavily mortgaged. Those on whom I thought I could depend for help were Congregationalists, and would not feel, I thought, any special interest in the case. But just then an event occurred which solved the difficulty. There was but one ruling elder, and he had become very unpopular by reason of his dictatorial spirit. He sought to be emphatically a ruling elder, and involved the church in debt. There was then a young man in the church, who afterwards entered the ministry and went as a Home Missionary to California, and later became the very efficient superintendent of the missions of the American Home Missionary Society in that state. Seeing no way of relieving the church from its embarrassment under the ruling elder, the young man referred to made a motion at a business meeting, that all the members of the church should be elected ruling elders! This was carried and presto, the body was transformed into a Congregational church. It soon after became such formally, and in fact.

According to Mr. Reed the motion was "that we resolve ourselves into a Congregational church for six months, and that we all make ourselves ruling elders." This was December 12, 1844. The young man referred to was James H. Warren, for nearly fifty years missionary and Superintendent of Home Missions in California.

Congregational Iowa of 1844, as indeed all the Western world, is sketched in vivid outline and color in a report of a

trip to the Mississippi Valley, by Secretary Joseph S. Clark of Massachusetts. At Cleveland he met the Reverend Mr. Hicks, of Chicago, to whom he remarked: "When I get to your place, I suppose I shall be at the West." "Oh, no," said he, "I have to ride a week from my place before I get to the point where they start to go West."

Coming up the Mississippi, he found the river in places twenty-seven miles broad, and houses and cattle afloat. Passing Hamburg, he inquired of the Captain if there was any fever-and-ague in the place. The response was that there was nothing else. From Quincy he reported eleven Congregational churches in Illinois, and adds: "There appears to be a strong feeling of distrust between the Presbyterian and Congregational ministers."

At Burlington there was a population of about twenty-five hundred. He attended a Whig Convention at which about six hundred lunched together. Preaching for Brother Hutchinson on Sunday, he made this comment: "There is much indifference to public worship, and much caprice among the hearers. I tried to convince them that the gospel is worth what it costs." He found Bloomington a village of about a thousand, and Brother Robbins and people are taking out the stumps for the foundation of a church building. "The contributions for the meeting house," he says, "are mostly in form of building materials and labor; very little money. I find it a melancholy fact that many New England people in these parts do but little to aid the gospel." One man asked to subscribe for the meeting-house said "he would give five dollars toward tearing it down."

He and Doctor Robbins took a trip of thirty miles to Tipton and found Brother Alden "pleasantly situated, boarding in a tavern in the small room which was lodging, study and all, contented with his lot, in good spirits and doing good. His church has three members. They meet in the jail for worship."

He found Davenport "a beautiful part of the country, but the village stationary." At Galena, he finds Mr. Kent's church with two hundred and sixty members. "Brother Kent and others think Brother Holbrook ought to be appointed an Agent of the American Home Missionary Society, to labor in this mining district embracing parts of Illinois, Wisconsin and Iowa; to preach to new settlements, organize churches, and locate ministers. I doubt the expediency, but will communicate with the Executive Committee at New York."

He reported a population of eighteen hundred at Dubuque. "Preached Sunday," he says, "for Brother Holbrook, to a congregation of about two hundred gathered from seven nations (namely, English, Irish, Scotch, French, German, Canadian, and United States); and those of this nation coming together from fourteen states and belonging to six different denominations."

From nearly all the reports of the year, there is a call for suitable places of worship. These appeals in due time find a response in the organization of the Church Building Society. Denmark Academy, chartered February 3, 1843, is this year, February 23, 1844, brought into real existence by the organization of the board of trustees.

This year, too, there are foregleams of Iowa College. As early as 1838, Gaylord and his associates at Yale had talked of the college they hoped to found in Iowa. Probably it was in 1842 that Ephraim Adams at Andover said to his associates, "If each one of us can only plant one good permanent church, and all together build a college, what a work that would be!" A little more to the purpose is the remark of Asa Turner to Julius A. Reed (this, also, in 1842), "We must take steps to found a college."

In October of this year, as we have seen, the matter was taken up by the Association. "At the close of one of the first meetings held at Denmark after the arrival of the Band," says Mr. Adams, "they were invited to tarry a few moments

and listen to plans for founding a college. A little surprised were they, and not a little gratified."

March 12, a meeting was held at Denmark, of ministers and others interested in founding a college. "The plan proposed was to find a tract of land subject to entry, in some good location, and obtain funds for its purchase," thus securing endowment for the college. A suitable location was the first item of importance in the program. A committee of exploration was appointed, with J. A. Reed chairman. The committee acted promptly and selected a spot on the Wapsipinecon, where the flourishing city of Independence now stands.

The committee acted promptly, after again calling, April 16, a convention of Congregational and New School Presbyterian ministers to hear the report, and take such steps as the case demanded. There was a general attendance of the parties invited. The report was favorably received and adopted, and an Association formed under the title, "Iowa College Association," and Father Turner was appointed Agent to go East and raise $30,000 to be invested in this land for the endowment of the college. Mr. Turner went at once to Boston, and laid the matter before prominent men of the East, Lyman Beecher, Edward Beecher, Milton Badger, Theron Baldwin, Doctor Kirk, and others, but they were not favorable to the proposition. They turned it down. They thought there was a smack of speculation in the scheme. They "recommended that a good location should first be secured, the best for the college, irrespective of other considerations; that donations should be called for outright, and that the institution trust to the patronage of the Education Society and of friends whose liberal endowments could eventually be secured." So the scheme was abandoned, and the great opportunity lost. What if Iowa College had at that time preëmpted Independence and the surrounding country!

This year, 1844, witnesses the death of Abner Kneeland, apostle of infidelity in the Des Moines valley, and also that

of Joseph Smith, the founder of the Mormon sect; and this year, the State Association send a request to Governor Chambers to appoint a day of Thanksgiving, and resolved, also, that "In case the Governor declines, we recommend the churches to observe the last Thursday in December as such." The governor acted upon the suggestion of the Association.

Chapter V

"OTHER MEN LABORED," 1845–1849

The Patriarchs and the Band have largely occupied these pages up to this point, and they will continue to have a prominent place, but other laborers are coming in, and now, from this time on, while these earlier workers will not be in the background, they will be in the minority.

The Patriarchs, the Band, and other workers, have reached out in the influence of their organized institutions, planting churches here and there, as far north as "Sodom and Gomorrah" on the verge of the "Neutral Grounds"; and as far west as Oskaloosa, and Knoxville, and they are even beginning to touch a little the incipient City of Des Moines.

Eighteen hundred and forty-five was a year of progress, but it was a year of unusual sickness and mortality, especially along the Des Moines river, and not a few of the early settlers return to their earlier homes. The Home Missionary Secretaries report:

> Friends of missions will share with us the affliction which we feel, in the prostration of some of our valued missionary brethren. Rev. Asa Turner of Denmark, after recovering, as was supposed, from an attack of lung complaint a year ago, is now, as we learn, again laid aside, with diminished prospects of restoration to health. Rev. Horace Hutchinson of Burlington, has been obliged to resign his charge and is setting his house in order with the prospect of ere long entering upon the service of the Saviour in a higher sphere.

Another of that Band had been obliged to suspend his labors temporarily on account of enfeebled health.

Nevertheless, the work moved on. Everywhere people were coming in and improvements were being pushed forward. From Burlington came the word: "The country around us is

filling up. Miles of new fence have been put up this season, upon all the roads leading into town."

Dubuque reported: "The growth of our town during the past season has been greater than in any preceding year of its history; and it is conceded on all hands that it is destined to be a populous city, and a place of extensive trade. The surrounding country is also filling up, and it will, unquestionably be covered with a dense population.

"The government has appropriated $14,500 for the improvement of the harbor," and "has expended $18,000 in improving the great 'Military Road,' as it is called, leading from this place, via Iowa City, to the Missouri line. The rivers and creeks, as well as the worst sloughs, are now mostly bridged, with substantial structures; and an avenue of trade and communication between this place and the country has been opened that will be of advantage to both."

Keokuk took up the refrain and prophesied: "All business men appear to agree in the belief, that this must speedily become a large town, and that in a very few years it will be one of the principal places of business between St. Louis and Galena."

This year church buildings began to appear. At the time of the coming of the Band, the only Congregational houses of worship in the territory were those at Denmark and Fairfield, both of these of the plainest and cheapest sort, the former costing perhaps $500 and the other $300. Now, here were two more, a slight improvement on these, one at Cascade, and the other at Muscatine. No description of the house at Cascade can be found, but Brother Turner reported, "Since we opened our new house of worship, our congregations have been considerably larger, and are gradually increasing." The house at Muscatine was "a little brick building at the top of the hill among the stumps." "It is 22 x 40 and costs about $900. It was at "the time the best Congregational church edifice in Iowa." Mr. Robbins wrote of this building: "It is small

but built by home effort, and it is neat and comfortable. We have advanced thus far in opposition to the prejudices of many, and without a farthing of assistance from several of the most wealthy men of the place, the ones who will be most profited in a pecuniary sense."

Brother Harvey Adams of Farmington, was happy in the use of "the new ware-room." "This has been all that we could ask for, as a place of worship, neat, commodious, warm, with good seats and a pulpit." What more could a preacher want? "Immediately on holding meetings for worship here, our congregation was enlarged, so that we have more than a hundred, usually in the mornings, and sometimes more than two hundred."

Churches this year were organized at Long Creek, January 15, this being the first of our Welsh churches; also at Eddyville, January 31. This of course, is part of Brother Spaulding's field. Mr. Reed assisted in the organization. Revivals, conversions from the ranks of infidelity, and ingatherings, are reported from Dubuque, Fairfield, Farmington, Keosauqua, Bentonsport, and other places. Brother Lane of Keosauqua made report: "A few years ago, the most popular class of society here were the disciples of Abner Kneeland. This state of the community does not now exist. Infidelity now is almost dead. The strength of the giant power is gone. These remarks apply to all the prominent towns on the Des Moines River."

Really pathetic was the rejoicing of Brother J. J. Hill at Garnavillo. "At our last communion, we had the addition of *one* to our church by profession. It was the first accession, and it was a memorable day for our little Zion. Tears of gratitude and joy stood in many eyes."

In September of this year Denmark Academy was open for instruction, Albert Sturgis, teacher. This year our first Home Missionary Agent was appointed. Asa Turner had acted as Agent a good deal of the time, since coming to the

state, but he had done the work in connection with his pastorate at Denmark. Now the work demanded the whole time and strength of a strong man. The Iowa brethren were ambitious. They asked the New York secretaries to appoint to the position Rev. Joseph S. Clark of Boston, then secretary of the Massachusetts Home Missionary Society. He could not be persuaded that "the Massachusetts of the West" was better, so the second choice of the brethren was Julius A. Reed. Securing the appointment, in October, of this year, he removed to Davenport, then a village of seven hundred inhabitants, to be near the center of operations. The field at this time was a narrow strip along the river, and Davenport was fairly central.

Brother Adams gives us a picture of the Agent's outfit: "His vehicle was a top buggy, a top high and lifted up, a marvel for those days. His horse was milky white; and almost as a ship at sea with its white winged sails, he went sailing over the prairies. His craft seen at a distance was known and hailed everywhere." He was the man for the time, and for the service. Thoroughly educated, of pioneer instincts, seasoned by service, a man of affairs, of a judicial turn of mind, careful and accurate in all his statements, and a man of vision, he was an ideal man of the time and place. Under his leadership from 1845 to 1857 more than sixty churches were organized. Mr. Reed is succeeded at Fairfield by Rev. W. A. Thompson, graduate of Yale, ordained with the Band at Denmark, and after that located at Troy in Davis County, pastor of the Presbyterian church there.

Eighteen hundred and forty-six has its lights and shadows. This too, is a "sickly season." Early in the year comes the first break in the missionary ranks occasioned by death. For months Horace Hutchinson, of consumptive tendencies, had faced the fact that his time of service would be short. At first, he was not willing that it should be so. He said: "I wish to live; I have just begun to live; all before has been

preparative, and when I think of the things that must and will be done in the churches in Iowa, and in the West, during the next twenty years, oh, I long to be here and an actor in it!"

Early in the winter it became evident that his work was done. "Accordingly he proceeded to set his house in order, and with calm and confiding faith, wore out the months of lingering decay, until the 7th of March when he obtained his release."

In Iowa, March has always been the harvest month of the "reaper whose name is Death." "The workmen die but the work goes on." But who is to take Hutchinson's place? What fitter man than his comrade in arms, William Salter, up there at the Forks of the Maquoketa?

"At a meeting of the Congregational Church and Society of Burlington, held at the usual place of worship on Sabbath afternoon, March 15, 1846, it was resolved that the church and society invite the Rev. William Salter to become pastor of the church."

In his reminiscences Mr. Salter says, "I now preached farewell sermons at Andrew and Maquoketa and early in April removed to Burlington, not knowing the things that should befall me there." The things that befell him there covered a space of sixty-four years. He was installed December 30, 1846.

This year still better church buildings were completed and dedicated. The first of the year was that at Dubuque. "It was of brick, 40 x 56, and cost $3,000. The date of the dedication, according to Mr. Reed, was June 29. Doctor Holbrook however, in his recollections says: "We completed our new house of worship without debt, and at the dedication I preached a historical sermon, which was printed by request of some leading citizens. It was delivered in April, 1846, four years after my settlement."

Undoubtedly "The Recollections of a Nonagenarian" are at fault. There is pretty conclusive evidence that the "historical sermon" referred to was not the sermon of the dedi-

cation at all; and that the date of its delivery was not in April, but in March. On the title page of this sermon, a copy of which is in my possession, is a communication from citizens of Dubuque dated March 24 in which they speak of their pleasure in listening to the "Anniversary Discourse, delivered in the Congregational Church, Sunday, the 22d inst." Without much doubt the correct date is that given by Mr. Reed. Anyhow the Dubuque people were in their new building, free from debt in the early part of 1846. So also later this year, the Denmark people were comfortably housed. Writing to the Home Missionary Mr. Turner said:

> Our house of worship is 63 x 45. We have been long engaged in building it, for we can obtain means only as we earn them. One man, a common farmer, has built nearly one-third of what has been done. His time and every possible means he could acquire has been devoted to it for almost two years. I speak much of a house of worship; you do not know how I feel about it. For almost sixteen years I have preached in something but little better than a barn. One cause of my poor health has been my preaching in the confined air of our present place of worship. It is almost the height of my worldly ambition to be permitted to preach in a comfortable house.

When Father Turner made this report, he did not expect that the house would be finished for several months, but Mr. Epps, who had done so much already, said it should be finished at once if it took his farm. The dedication was July 8, and the building cost about $4,000.

Later in the year, a church building costing about $6,000 was dedicated at Burlington. Of this Mr. Salter says:

> It is now nearly four years since the foundations of this house were laid. In the meanwhile, varied feelings of hope, anxiety, and despair have at times filled the breasts of the church, and taunts and reproaches have reached us from the world. By the completion of our church, which is very neat and pleasant, our cause is placed on a firmer and more promising basis.
>
> I was installed pastor of the church and society on the 30th of December. The exercises of the occasion were extremely interesting, and a good impression seems to have been made by them upon the community.

The churches organized this year are, Old Man's Creek (Welsh), Ottumwa, Big Woods (Anamosa), and Colony (Colesburg).

Mr. Reed's account of the Ottumwa organization is as follows:

In 1843, Ottumwa had no existence, and the Sac and Fox Indians owned the soil. Mr. Spaulding's parish included Agency City, Ottumwa, Eddyville, and Oskaloosa, and during his first year he preached at twenty-three points in his field, and once at the New Indian Agency, one mile east of Des Moines. He organized a church of four members at Agency City, May 10, 1844. The only surviving member of this church in 1858 was Patsy, a slave who had been set at liberty by General Street who was in command at the Agency.

The Anamosa church began its history under the title: "The Congregational Church of Big Woods," taking its name from a large body of timber on the Wapsipinecon. As early as 1840, there was quite a settlement here, and Rev. Thomas P. Emerson ministered to the people, and at least partially organized a little church. But the work came to an end, because, as the records say: "One of the emissaries of Satan raised a slanderous report against Mr. Emerson which entirely destroyed his influence. [A committee of the Association after careful examination, gave him complete vindication.]

No further attempt to organize a church was made until 1844, when Rev. E. Alden, Jr., of the Iowa Band, visited Big Woods and preached at one or two points in the neighborhood. Through his agency, a church was organized, but, in consequence of the incongruity of the materials of which it was composed, it made no progress, and at the end of less than two years, it was dissolved.

In the spring of 1846, Rev. Alfred Wright appeared upon the scene. "He found a few Presbyterians desirous of entering into church relations." These, to the number of six, met at the house of Mr. Wright, to take the initial steps for the organization. Strange to say this company, Presbyterians every one of them, including the minister, resolved to organize a Congregational church, concluding that the congregational form of church government would perhaps be better adapted to the region, and the church would perhaps be better supplied with the ordinances of the gospel if Congregational rather than

Presbyterian. In view of these considerations they were more than willing to adopt the Congregational mode. The record states moreover, that "One of the members, a leading man, had a little before attended a meeting of the General Association of Iowa, and was fully satisfied that a Congregational church would do for the West, and especially for Big Woods." The church continued the original title until 1854, when it was changed to "The Congregational Church of Christ at Anamosa." Mr. Wright served the church as pastor for seven years.

This year Denmark came to self-support, but largely at the expense of the pastor, for his salary, all told, is cut down to $300.00.

One of the standing conundrums of our Congregational Iowa history is: "How much Home Missionary aid did the Denmark church receive?" Brother Adams says $700; Julius A. Reed says $266. The total amount received from the Society was $1,466, but $1,200 of this amount came to Father Turner as remuneration for his services as Agent of the Home Missionary Society. For sixteen months he was a *missionary* of the Society and received for that service $266 which is the amount Mr. Reed counts as given by the Society to the Denmark church. I am inclined to think that the whole amount, $1,466, should be charged to the church, for even with that aid, the pastor's support was pitifully small. In 1842 the church's part in the pastor's support was only $200; in 1843, $250; in 1844, $200 again. These are the figures of Mr. Reed.

Within sixteen months after coming to self-support, the church was in arrears a whole year, and Mr. Turner was obliged to borrow money to support his family. Thinking that dissatisfaction with him might be the occasion of this slow pay and no pay at all, he resigned. This brought the church to their feet, and, in a manner, to his feet. The vote requesting him to remain, was practically unanimous, there being only

two opposing votes. One man, pro-slavery in sentiment, accused Father Turner of calling "one of God's institutions hard names."

The pay of the people, however, was largely in "produce" and promises. Mr. Reed says of this time: "His people made an effort to pay arrearages and pledged themselves to give notes thereafter if they could not pay the money when due. He once related to me with his peculiar amused smile, how the church treasurer, who had paid him and also the janitor some of these notes, brought to him one which the janitor could not collect, and wished to exchange with him for one that he could collect. He made the exchange and enjoyed it." This is no reflection on the Denmark church of the early times. Their burdens were very great.

We had our first glimpse of Bellevue on that Sunday of June, 1836, when Aratus Kent preached the first sermons ever preached in the community. In early times, the town was notorious for its lawlessness. It was the rendezvous of horse-thieves, counterfeiters, and all sorts of disreputables. To clean out this element the better citizens were obliged to resort to arms, and so bloody and fatal was the encounter, that the incident was called the "Bellevue War."

Of course, this was one of Father Emerson's appointments. Holbrook from Dubuque supplied occasionally, once having in his audience a prisoner, in chains, condemned to death for murder, and Mr. Holbrook improved the occasion. Doctor Salter preached here the last Sabbath of 1843, one of his auditors commenting; "It was a divilish sermon." In 1843, Brother Keith, Salter's successor at Maquoketa, made arrangements to supply here one-third of the time. Then came William Coleman. In him the brethren had a problem for he came from that heretical school, Oberlin! But ministers were scarce and they gave him welcome, just as we have welcomed many a good heretic since. The Bellevue Church is one of Brother Coleman's monuments. While here, so tra-

dition has it, Governor Briggs applied to him to put in proper form a Thanksgiving Proclamation, and he did it, of course, he did it.

The year 1847, marked the beginning of our work for the Germans in Iowa. There was need enough for it. Prairie La Porte had its name changed to Guttemburg. No reader needs to be told the occasion for the change. The river towns were filling up with Germans.

Our first German missionary, Peter Fleury, from the Canton of Saas, Switzerland, scholar, linguist, traveler, evangelical and evangelistic preacher, was the man for the service. He made his first missionary journeys on horseback, map and compass in hand, and everywhere found the Germans a scattered flock without a shepherd.

He reported: "I preach every Sabbath morning at Dubuque, and every afternoon or evening in the country. Sunday evenings I wished to spend in different families, but the people are so poor that I could not find lodgings for myself nor shelter for my horse. In my wanderings I met a nice looking boy about twelve years of age who could speak English pretty well. I asked if there were Germans living near. 'Yes, in yonder wood are many families.' 'Of what religion are they?' 'I do not know.' 'Of what religion are you?' 'I do not know.' 'Do you know the Lord Jesus Christ?' 'I never heard his name.' 'Do you never pray?' 'No, I never learnt it.'"

December 28 of this year, Iowa comes to the dignity of statehood with Iowa City as capital. This was part of our singing geography lesson in my boyhood: "Iowa, Iowa City, on the Iowa River." One of our missionaries, name withheld, reporting to the "Home Missionary" in 1847 furnishes an unhandsome photograph of our first legislature: "The first legislature of the state of Iowa adjourned on the 25th of February, after having been in session nearly three months. If what everybody says is to be believed, it was a continued scene of angry

turmoil, selfish ambition, mean intrigue, low vulgarity and open dissipation. Such is the testimony of all observers." Perhaps this missionary set the ethical standards for the legislature beyond the reach of practical attainment.

Iowa College, still "a disembodied spirit," sought now a "local habitation." "Select first the best location," said the wise men of the East. At the June meeting of the College Association, Davenport, beautiful for situation, fairly central to the constituency of the college in those days, was selected, "provided the citizens would raise $1400 and secure certain specified grounds for a location." At this meeting each member of the Association present pledged himself to raise, if possible, $100 among eastern friends or elsewhere. It was at this meeting that J. J. Hill placed a dollar on the table saying, "Now appoint your trustees to take care of that dollar for Iowa College." Davenport citizens pledge $1,362 cash, and thirteen lots. The trustees were instructed to plan and erect a building, "which shall be a permanent college building, in good taste, and which when enclosed, shall not exceed in cost, the sum of $2,000." Trustees and members of the College Association pledged themselves to make up any deficiency in the construction of the building up to the amount of $600.

This year, churches organized were, the Flint Creek (Welsh), Bellevue, and the Dubuque (German).

In 1848, ten years after the organization of the first church, the churches numbered forty, and the ordained ministers thirty-two, with three licentiates, and the total church membership was 1,131. The General Association, organized in 1840, was divided into two minor associations, the Denmark, and the Northern Iowa, the last named in the territory north of the Iowa, but, of course, bordering the Mississippi.

Father Turner was still at Denmark, as he will be for twenty years more. What he was about just now, the following report will show:

A large proportion of our Congregation are professing Christians. The last revival left scarcely any adults who did not express a hope in Christ. We have in a circuit of some three or four miles from our meeting house, five places where we attend meetings regularly. Some of our members aid in conducting them, when I am not able to be there. I preached last week five times in the settlements around, besides preaching at home on the Sabbath. I have an appointment for tonight and tomorrow night, if I am able to attend.

The church, the largest in the state, had a membership of 123.

Reuben Gaylord was still at Danville where he was to be eight or nine years more. He gives us a realistic picture of the efforts of the pioneers to build the College. Under date of January 8, he writes of a journey to Davenport to attend a meeting of the trustees of Iowa College:

I left home January 3. The mud was so deep I had to go on horseback. It turned cold and froze during the night, and in the morning I rode over to Bloomington which I reached about sunset. Stayed with Brother Robbins over night, and the next day had a cold ride to Davenport. Found Brothers Reed and Adams well. As not enough of trustees came together to make a quorum, we transacted no business, but adjourned to meet in the same place on the 16th of March. The college building we are erecting will be a very substantial one, and will look well. It is 36 x 55 feet. We are anxious to have it complete and ready for occupancy by October or November next. If we had the requisite funds, we might soon make this institution a center of influence. I promised to send up $10.00 toward meeting the present emergencies. The obligations of benevolence expand in importance daily.

Oliver Emerson, the "Gospel Ranger" is now, as he has been for years, going up and down the river, on both sides of it, ministering to the people everywhere, and gathering them into churches, Congregational some of them, but many of them union churches. Just now he is residing at Sabula. He moved from Davenport to Sabula in 1841; then, from 1843 to 1847, resided at De Witt, and then returned to Sabula, where he continued to reside until 1855.

Just now, too, he is a missionary of the American Missionary

Association. He started out in 1841 under the auspices of the American Home Missionary Society, but in 1843, he got the idea, as so many others did, that this Society was in complicity with slavery because it would not refuse aid to churches in which there were slaveholders and men with pro-slavery principles. He refused the help of this society, and for two years lived almost at the point of starvation, depending for support on people as poor as himself; then the American Missionary Association came to his relief.

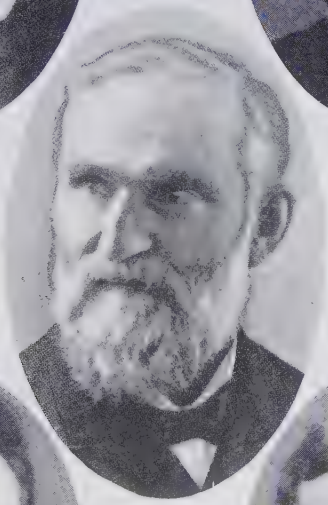
His own comment upon this incident of his life is: "When I became a Home Missionary, I was dissatisfied with the position of the Society on that subject. I at once began laboring with the Society to induce them to require their missionaries, especially in the slave states, to treat slaveholding as they did other gross public offences. Failing in this, in July, 1843, I renounced my commission, continuing my work as best I could without missionary aid. In 1846 I first received aid from the American Missionary Association, or the Union Missionary Society, as it was then called. I was nearly, or quite, the first Home Missionary receiving aid from that quarter. This relation continued until after slavery was dead, and the American Home Missionary Society had taken the position I had long before begged them to take."

John C. Holbrook was still at Dubuque, as he had been for nearly six years. Of course, he was very busy, preaching, holding evangelistic meetings, writing for the Home Missionary, the New York Observer, the Boston Recorder, the Independent, etc.

Eighteen hundred and forty-seven was the year of the great revival, as a result of which there were sixty accessions to the church on confession, and nineteen by letter. This year, too, the church, having received aid from the Home Missionary Society for six years, and to the amount of $1,200 came to self-support, and during the year contributed $76.83 to this Society. $118.55 to the American Board, and $40.00 to the Bible Society.

DR. F. G. WOODWORTH

MISS MARY C. COLLINS



DR. HENRY S. DEFOREST

H. PAUL DOUGLASS

H. W. PORTER

IOWANS IN A. M. A. WORK

Ephraim Adams was at Davenport, fostering the church of thirty-nine members, and the college that was about to be, and waking up to the fact that Davenport was likely to become a German city.

Harvey Adams was still at Farmington, rejoicing in his new house of worship, 32 x 40, costing $1,450, dedicated January 26. The church numbered sixty-six, twenty-eight having been received on confession, within a year, as the fruits of a revival.

Ebenezer Alden was still at Tipton, but he was about to drop out and return to New England. His church numbered twenty-one.

James J. Hill was still at Garnavillo. He had just dedicated a little church building, Mr. Holbrook of Dubuque preaching the dedicatory sermon, December 5, 1847. His parish took in Sodom and Gomorrah, about the toughest places in Iowa, on the borders of the Indian reservation. He tells of an Indian gashed by the blow of a tomahawk, in a drunken frolic, who refused to have the stitches taken in the wound, saying, "They sew moccasins, not men."

Sodom and Gomorrah, according to Hon. James O. Crosby, of Garnavillo, were two rival saloons. The location was about three miles west of Monona, on the military road from Prairie du Chien to Fort Atkinson. Eliphalet Price, however, says: "Within a mile of the village of Monona may still be seen the ruins of the once flourishing and populous village of Sodom." At any rate, wherever the exact location is, this year, even here, in Sodom and Gomorrah, a little church of sixteen members was organized. The Garnavillo church at this time numbered twenty-three.

Daniel Lane was still at Keosauqua, writing in every report: "Our meeting-house is still unfinished," "our meeting-house is still unfinished," but he reports a church of thirty-two members, and a good degree of religious interest in the community.

Alden B. Robbins was, of course, still at Muscatine, for he was there to stay for a lifetime. Reviewing the four years of his pastorate then past, he says that he is grieved that so little has been accomplished. He reported a comfortable sanctuary and thirty members.

Burlington, William Salter pastor, had grown to a membership of fifty-one, and before the year ended, twenty-one more were added.

At the opening of the year 1848, Erastus Ripley was still at Bentonsport. He reviews with deep humility his three years of service here. He had built up the church to a membership of twenty-six. A neighboring pastor reported: "An interesting revival of religion is in progress at Bentonsport. Brother Ripley is heartily engaged in the good work, and his church is greatly quickened." But in June of this year, the Minutes of the State Association report: "Bentonsport vacant" and "E. Ripley, Professor-elect in Iowa College."

Benjamin Spaulding reported from Ottumwa: "Four years have passed since I came to this place. Then there were but fourteen buildings of any kind, and these, with two exceptions were built of logs. Now, we have quite a respectable village of brick and frame buildings, many of which are two stories high, and a population of two or three hundred. When I came here there was but one individual who was a Congregationalist, and he soon after left the place. After laboring for about two years, we succeeded in forming a church with eight members. Four others have been added since its organization, so that it now consists of twelve. Three other churches have been formed as a result of my labors." Mr. Spaulding had just returned from a visit to the East, for which he affected a degree of contempt. He says: "The shady hills of New England and Pennsylvania seemed dead and dismal after a three years' residence on the sunny plains of Iowa; and the Connecticut and the Schuylkill uninviting, when compared with the Des Moines."

E. B. Turner, starting at Cascade in 1843, was now at Colesburg, which had attained a membership of eighteen and he had just organized a church of five members at Yankee Settlement to which he ministered half the time.

In this fashion we locate the Patriarchs and the Band, at the beginning of the second decade, January, 1848. The "others" were distributed as follows: "William L. Coleman was at Bellevue and Andrew; W. A. Keith was at Maquoketa; Robert Stuart had taken Mr. Turner's place at Cascade; Alfred Wright had just closed his first year in the Big Woods, Anamosa and other places; W. A Thompson was at Fairfield; Simeon Waters was at Mount Pleasant; Charles Burnham was at Brighton and Clay; A. L. Leonard was supplying Columbus City; George B. Hitchcock was at Eddyville and Oskaloosa, but he was reaching out in his missionary activities to Knoxville, and Newton, and even to Des Moines, and he was crying aloud for missionaries for these regions beyond.

This year, the Home Missionary Society made a permanent beginning at Fort Des Moines, by sending out Rev. T. Bird. This was the beginning of what is now the great Central Presbyterian church of Des Moines. We Congregationalists, through the Home Missionary Society had a hand in that good work.

Peter Fleury was doing splendid work among the Germans at Dubuque and the regions round about, a church being organized at Dubuque in December of 1847, and another at Garnavillo, February 15 of this year, 1848. The Dubuque German church began with thirty-five members, but within six months, the number increased to sixty-eight.

The Garnavillo church began with six members and found a pastor of its own number. This man was "a schoolmaster, possessing childlike faith, and a deep experimental knowledge of the Word of God, has a good education, and a great talent for teaching. At the last meeting of the Association, he presented himself for a license to preach the gospel. The exami-

nation turned out to the perfect satisfaction of the Association. He now preaches in two different places in Clayton County and as soon as he can afford to purchase a horse, he will preach in other neighboring settlements." This was the introduction of Carl V. Hess to our Iowa work, and, in due time, his two sons, Carl and Henry followed in his footsteps.

"There was a man sent from God whose name was John" Wesley Windsor; and his sons were John and William; and they followed in his footsteps. Mr. Windsor was born at Portsea, England, in 1802. In early manhood, for eleven years, he was midshipman in the English navy, and while in service, was once in battle with our frigate the "Constitution." Reaching New York in 1820, he was converted under the preaching of Summerfield, at the John St. Methodist church. Returning to England, he became a lay preacher among the Independents at Petersfield. In the spring of 1844, he came to Iowa and settled on a claim on the little Maquoketa river, but in 1845 moved to Dubuque. Mr. Holbrook, writing early in 1848, takes up the narrative and says: "For some time past, one of our deacons has been holding meetings at Durango, and much interest has been manifested. During the summer I spent one Sabbath there; we held our meetings in the open air, in 'the timber,' where for the 'first time, that forest sanctuary' resounded with the voice of prayer, and songs of praise. Deep feeling was manifested by many individuals."

Mr. Windsor continues the story:

Shortly after Brother Holbrook came out from Dubuque and spent near two weeks preaching every evening and on the Sabbath. As a result of these efforts, God has graciously pleased to bring many precious souls into his fold. On the 17th of January, 1848, Brother Holbrook proceeded to form the new converts, eighteen in number into a church. The services of that day will live in remembrance so long as reason retains its seat. There were fathers, mothers and children, presenting themselves to God, the gray-headed of sixty, and the young of fourteen; all of them previously non-professors; some had been avowed infidels; all of them a short time before totally destitute of moral restraint; some of them notorious for vice and profligacy.

One of those uniting that day was a man known in the neighborhood as "The Pet Bear." He was one of the early pioneers, a real backwoodsman, possessing a powerful frame, was just in the prime of life, a hard drinker, and one of the most profane men I ever knew, and a perfect slave to a passionate temper, that not infrequently raged like a tornado. With him it was a word and a blow, often the last first. During the meetings, I turned out of my way one evening and stopped at his cabin door. I said to him: "We are having good meetings at the schoolhouse. We shall be glad to see you." Without giving him opportunity to reply, I bade him good evening. (He attended the meeting.) Early the next morning, one of the neighbors came to me and said, "Mr. Windsor, I wish you would go to see the Pet Bear. There is something the matter with him. He came home from the meeting last night, like a fury. He sat down in a chair before the fire, and he has been there all night. He is weeping like a child. As I was passing, his wife came out and whispered to me to ask you to come and see him." I hastened to his cabin, and there found him sitting with his head bowed on his hands, between his knees, and the tears trickling down and falling on the hearth-stone. I drew my chair up to him and asked him kindly to tell me the cause of his distress. After a pause he looked up into my face, and, with a look and emphasis I shall never forget, he said: "Oh, Mr. Windsor, I am the most wicked and wretched sinner in the world, and I don't know what to do; can you tell me?" I spent nearly the whole day with him. He became calm and listened like a little child. In a few days he felt by joyful experience that the blood of Jesus could cleanse even such a desperate sinner as he was. His wife told me that after I left on the preceding evening, she expected an outburst of temper, but instead of this, he turned to her and said, "Wife, get your things on, and we'll go to meeting." Then began a perfect torrent of oaths against himself, occasionally speaking to himself, "Spew it out, Pet, it is the last time! Get rid of it, for I mean to cut a new set of house logs"—meaning that he intended to begin a new course of life. On his way home, she said, his oaths made her tremble; it seemed as though he was possessed of seven devils. As he reached his cabin door, he said; "There, wife, it is all out!" And, with such an expression as she had never heard from him before, he cried out, "O God, help me!" He took his seat before the fire, scarcely altering his position during the whole night.

We might write a whole volume of obituaries and then not mention all the beloved dead of our Congregational household. Only a few home goings can be reported in this book. So far the Band had been broken only by the death of Horace Hut-

chinson, but now, Mrs. A. B. Robbins, came to her translation with scarcely more than an hour's notice. Mr. Robbins can best tell the story:

With a beloved household scattered, and a heart almost crushed by my affliction, I forward my report. A little more than six weeks ago, we moved from a contracted and unhealthy dwelling into a convenient and airy abode that we had hoped for many years to call our home. On the Sabbath, July 14, with an unusual degree of health, and spirits, my wife attended church and Sabbath-school. On Monday she had a slight diarrhoea which did not yield to the remedies applied until Tuesday afternoon. At that time I gave up all anxiety about her, and leaving her in the care of two or three ladies, and a physician, I went down to procure some one to spend the night. I was detained by a violent thunder storm, and was gone an hour and a half. Upon my return, the first and fearful salutation from my dear wife was, "Alden, I am dying with the cholera!"

With only about one and a half hour's notice, I was called to part with a wife, precious to the heart, as a wife is only to a missionary. She died in wonderful peace, saying that it was "sweet to have a Saviour to trust in, in such an hour." I think I can bow to the will of God; but my soul is overwhelmed. The Lord knoweth, but I can see no reason, but my own guilt, why one, so much respected and beloved and so necessary to my usefulness, as it seemed to me, should be thus suddenly taken. With my three motherless ones, of two, four and six years, I am staying about among kind and willing friends, as yet unable to decide what to do.

This is recorded, but a hundred, and a hundred of like experiences will not be told.

At the meeting of the State Association held in June of this year, resolutions, samples of many of the sort, are passed, condemning "slavery as a sin against God, a curse to the master, and a grievous wrong to the slave"; and advising the withdrawing of fellowship from slave-holding churches; and also condemning the Mexican war then in progress.

Nor did the Association forget Iowa College. After a statement of the condition and prospects of the school that was to be, it was:

"Resolved, that we hereby express our gratitude to God for the success that has hitherto attended this enterprise.

"Resolved that we commit this object to the notice of the

churches, and bespeak their sympathies, prayers, and liberal contributions in its behalf."

The school opened in November of this year, 1848, under the charge of Erastus Ripley, professor of languages, with a salary of $500.

"There were appropriate opening exercises, including an address and a dedicatory prayer. It was a windy, wintry day. Not many were present," but it was a day of great significance to Iowa, to Iowa Congregationalism, and the kingdom of God, the world around.

Now we come to the year 1849; and from this time on, we must reel off the "years as a tale that is told" in rapid succession. Of course, the "Forty-niners" were in evidence, even in Iowa, passing through in droves to the gold fields of California, and some who were just beginning to take root here, tore up and passed on.

The state limits now reached the Missouri on the West, and settlements began to appear on the Missouri slope, and there was heard, though in the distance, the rumble of a coming railway train. A third association was formed, called the "Des Moines River Association," this in part by way of prophecy of other churches to be organized in the region, and partly for the better accommodation of the churches already organized.

Iowa College was making for itself a still larger and larger place in the hearts of the men and women of the churches. At the meeting of the State Association, they accepted the offer of the New York Independent, recently established, "of a portion of its avails in this state for the benefit of Iowa College; and we will endeavor to obtain as many subscribers for the paper as possible, and make returns to Professor Ripley of said college."

"A subscription paper was circulated by Rev. D. Lane, to obtain subscriptions for the college, and the sum of $377.45 was raised. Rev. Mr. Williams offered the concluding prayer

in behalf of the college." Let those of the present day remember that thus the foundations of this institution were laid! Historically, anyhow, Iowa College is a Congregational school. No other ecclesiastical body has such records concerning the college; and this was only the beginning.

Churches were gathered this year at Le Claire, Sherrill's Mound (German), Guttenburg (German), and Warren.

Of course, Mr. Hess was in charge of the new German work at Guttenburg in connection with his work at Garnavillo and Farmersburg. Peter Fleury did a splendid work among the Germans in Dubuque, and in all that region, but it was too soon ended, and he returned to Switzerland. His place was supplied at once by the coming of Rev. J. B. Madoulet, his field being Dubuque, Sherrill's Mound and all the rest of the German world in that region.

Just then Durango was vacant, for Father Windsor had taken Brother Keith's place at Maquoketa, and Mr. Keith had gone to Tipton to take the place of Alden of the Band, who had returned to New England to be no more seen in Iowa. For thirty-five years, beginning in 1850, he was pastor of the First Congregational Church of Marshfield, Massachusetts, and was pastor or pastor emeritus up to the time of his death, January 4, 1899. Daniel Webster was one of Mr. Alden's parishioners, and he preached the great statesman's funeral sermon in 1852.

Rev. A. B. Dilly was now in Professor Ripley's place at Bentonsport; and William P. Apthorp, the first of the Denmark preachers, as we have seen, was now in charge at Oskaloosa. One of the events of the year, was the dedication of the meeting-house at Colesburg, October 21. "The weather was fine, and the house was filled to overflowing. Many said it was the happiest day of their lives. After having so long occupied the slab seats of the log school-house, they were ready to appreciate the new comforts and conveniences.

The minister was also somewhat prepared to "appreciate a

convenient pulpit and tight walls and a good roof, after having preached two years from the back of a chair, or the crown of a hat, and being often obliged to stand with his notes in his hand to keep them from blowing away, or to dodge the rain as it poured through from the leaky roof."

The year 1850 records important associational changes. The name Northern Iowa Association, dropped out, and the territory was divided into the Davenport and the Dubuque Associations, the last named reaching up to Monona in territory recently vacated by the Indians. The Monona church numbered sixteen members, with Rev. A. M. Eastman pastor.

Rev. Ozias Littlefield was at Garnavillo, taking the place of J. J. Hill, who, though a member of the Iowa Band, had deserted Iowa for a season. However, he was just across the river at Albany, Illinois, and he and his church were members of the Davenport Association. The Marion Church, organized as Presbyterian in 1840, and reorganized as Congregational, April 1, 1848, was now supplied by Rev. Bennet Robert, of whom we will hear more presently; and Presbyterian beginnings, with which Congregationalists had much to do, were being made at Cedar Rapids under the leadership of Rev. Williston Jones. Rev. S. D. Helms, dividing Mr. Coleman's field, was located at Cottonville; William A. Westervelt at Crawfordsville and Washington; and Henry William Cobb, at Le Claire. Charles Burnham, who, it will be remembered was ordained by the General Association with Oliver Emerson, in 1841, and gave the charge to the seven of the Band ordained at Denmark in 1843, after a pastorate of nearly a decade at Brighton and Clay, leaving the work there in charge of Rev. F. A. Armstrong, struck out again for pioneer work, and found at Albia and Chariton, and the regions round about, "a broad field in which to sow the good seed."

This was a good year for Iowa College. In the narrative of the state of religion, it is written: "The institution of learning at Davenport, which holds so dear a place in the hearts of those

who compose this body, has shared in the blessed results of one of the revivals above alluded to. Iowa College has been baptized in its infancy with the Holy Ghost." And "it was voted to recommend to the trustees to appoint an additional professor this fall, when a regular college class will be formed. Animating addresses were also made, by Rev. Messrs. E. Adams, Magoun, etc., etc., after which a subscription was circulated, and $450 raised. The wives also of the ministers, anxious to share in the enterprise of founding their college, resolved to raise $100, out of their own resources, and $70 was subscribed by fourteen who were present."

Chapter VI

REACHING THE MISSOURI, 1850–1854

In the early fifties the fullest tide of emigration was the westward flow into Southern Iowa, which at length met the tide sweeping up the Missouri. In Southeastern Iowa settlements were here and there, and as far west as Newton, Knoxville, Fort Des Moines, and Winterset.

This was preëminently the decade of the stage-coach and "prairie schooner." The dream of the streams of inland Iowa as highways of travel and commerce was a vanishing dream, but it still lingered and persisted. Mr. N. H. Parker in his "Iowa as It Is," as late as the middle of the decade, declared: "Some of these streams are navigable for a great distance, and the day is drawing nigh when the quiet of these banks shall be broken, and the shrill whistle of the heavily laden steamer reverberate from shore to shore. The untold power of some of these waters will soon be utilized for mechanical purposes, and the thunder and clatter of ten thousand wheels will break upon the solitude which now echoes only the harvest song or notes of the sweet warblers of the forest." The prophecies continued: "The Des Moines Valley is traversed by one of the most beautiful rivers on earth; four hundred miles in length; capable of floating steamers a part of the year, and affording water power to any desirable extent; with a landscape of great and charming variety, and possessing a soil scarcely equaled for fertility, perhaps in the world; why should it not be thronged with inhabitants? It is the center of the 'Mesopotamia of the West' in a more important sense than that of its position. Let but the iron horse

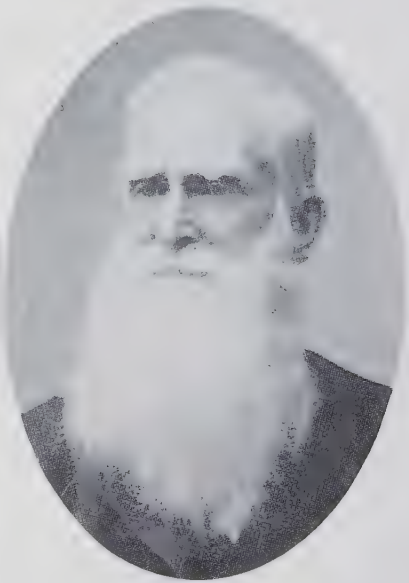
traverse the whole length of the valley, and the silver stream will be skirted with cities and villages in as great continuity as on the Bosphorus; meanwhile its agricultural and manufactured exports will amount to many millions of dollars annually."

The earliest Gentile pioneers of the Missouri slope reached the new land by the Missouri River, but the Mormons of 1846 from their rendezvous at Nauvoo, Illinois, trailed their way across the state, marking the pathway for the Gentiles following, and in this westward movement of permanent settlement on the Missouri, the stage-coach and the schooner are in evidence and indispensable. Two lines of coaches, sometimes six and seven coaches in a bunch, to accommodate the crowds, run daily from Burlington to Oskaloosa.

Mr. Parker, no doubt in fancy sketches in part, but for "substance of doctrine" correct, reports some of the stage-coach comments and observations as follows:—"An old man from Maine is made to say: 'Well, this is e'en-a-jest the garden of Eden.' Another exclaims: 'Bless my stars, mother, look at that. Don't that make your mouth water? These corn-fields look as if fifty years old; not a stump nor a stone. Look at that fellow plowing. His horse walks as if he had nothing behind him. What a furrow he rolls up! Soft as a garden plat, rich as a stable yard.' 'I'll give it up,' says another, 'I have been looking all the way from Paris, in Canada, through Ohio, Illinois, and Wisconsin for something better, and it has grown better all the way: but better than this is no use; I'll give it up.' And another ventures the remark: 'These lands will be worth ten dollars an acre in five years. Ten years will make this country equal to the most favored sections of New York, Pennsylvania or Ohio.' 'Now ladies and gentlemen,' says an old stranger—he had been ten years in Iowa—'If you are so taken with this, just hold on. Don't cry out until you get up about Oskaloosa, and around there; up in Mahaska, Marion, Warren, Lucas, Monroe, Madison,

G. G. RICE

EDWIN S. HILL



JOHN TODD

and so on, clear out to Council Bluffs; richer land for farming is not anywhere else on this continent.'"

Our Pilgrims began to reach the Missouri in 1848. A colony from Ohio, Deacon George B. Gaston the leading spirit, John Todd a young preacher on a tour of inspection with them, arrived at Civil Bend in the autumn of this year. They came by the Ohio River, the Mississippi, and the Missouri, as far as St. Joseph, but, being in a hurry, they finished the journey overland from that point. Deacon Gaston had been West before. For four years, 1840–44, he was the government farmer among the Pawnee Indians of Nebraska. He then saw that this was soon to be a white man's country, and there came to him an inspiration to found another Oberlin out here in this western land. So he returned to Ohio, interested a few people in the enterprise, and this small beginning at Civil Bend was the beginning of the fulfillment of his dream. He found Mr. Todd, a graduate of Oberlin, pastor at Clarkesville, and said to him: "Come, go with us. I can't say much about salary, but while I live you shall live." Twenty-five years later, at Mr. Gaston's funeral, his pastor said: "Brother Gaston always kept his word." Remaining now only a few days, Mr. Todd on horseback took the Mormon trail through Iowa back to Ohio, but returned with his family for permanent residence in 1850.

Meanwhile, in the fall of 1849, this Pilgrim band from Ohio, with others from other parts, Baptists and Methodists, some of them, organized the Union Church of Civil Bend. Of course it was essentially Congregational, for they, a company of laymen, without the sanction of a preacher even, or any outside authority, adopted their own creed and covenant, and conducted all the affairs of the church in a thoroughly democratic fashion.

Another Pilgrim Band arrived in 1849. A few Congregational families from Illinois, starting for California, were stopped on the banks of the Missouri opposite the mouth

of the Big Platte River; as a result, in due time, the Florence church.

Civil Bend had an unhallowed christening. It was given in derision by the roughs of the various whiskey cabins along the "Big Muddy," these dens bearing popularly such unsanctified names as "Devil's Den," "Hell's Kitchen," and the like. The Civil Bend people accepted the title given them by their neighbors, and the name still clings to the community.

Mr. Todd took up his permanent residence in Iowa July 1, 1850, and at once began his missionary labors, which soon extended from Civil Bend to Florence, Trader's Point, Honey Creek, Cutler's Camp, High Creek, and Linden, Missouri.

It sometimes rains in the Missouri Bottom; it did in the summer of 1851. Mr. Todd reported: "The waters of the river, the waters of the uplands, and the 'waters above the firmament' combined to drive the people from Civil Bend. Streams from the Bluffs swept down in torrents, bearing away bridges, fences and all before them. Five miles of water spread out between us and the highlands. Sloughs were waded to go to meeting where horses would mire down; abundance of buffalo fish were speared with pitchforks amid the tall grass. Mosquitoes, enough to dim the sun and moon, chimed in to sing the requiem of our hopes in that land of promise." But the real land of promise was not far away, within easy reach, a lovely spot on the high, dry and fertile plains, soon to be called Tabor.

As the pilgrim bands were reaching the Missouri, and it looked as if there might, in time, be settlements here and there clear across the state, and possibly churches would be needed some day, the Superintendent of Home Missions planned a tour of inspection, extending from the Des Moines to the Missouri. Eddyville was the point of departure. The Eddyville pastor, George B. Hitchcock, was Mr. Reed's companion on the trip. The date of their departure was October 14,

1850; their equipments a two-horse wagon, with provisions, cooking utensils, and everything necessary for camping out.

They took the old Mormon trail of 1846. They found in Lucas County great rich rolling prairies, of no account as yet, so far from wood and water, but they also came across bodies of timber with good settlements on the Chariton, Cedar, and White Breast Rivers. Chariton then had fourteen houses, and was favored with an occasional visit from Brother Burnham of Albia. Decatur County they characterized as well watered, and a portion of it "well timbered." No other sort of country was fit for settlement. At Garden Grove, they found thirty-five Mormon families, and only five or six families that were not Mormons. Lamoni, Decatur County, is to-day the headquarters of the Josephite branch of the Mormon Church.

The next settlement, forty miles away, was Pisgah, on the West Grand River, "a desolate place, once occupied by the Mormons, stumps and old cabins the most prominent objects." Here were twenty-five Mormon and eight or ten Gentile families.

Of Taylor and Ringgold Counties Mr. Reed wrote: "I have been informed that in the southern tier of townships there is very little timber, and it is doubtful whether land enough will be sold in them for fifty years to pay for surveying them." No land but timber land is any good in a new country in advance of the railroad. That same "worthless" land within fifty years was selling for seventy-five dollars and one hundred dollars per acre.

The next settlement was Johnson's, thirty-five miles west of Pisgah. This was on the East Nodaway. "Johnson, was building a mill, and his house was full of workmen. We took our supper out of doors after dark. There were two rooms in the cabin. Fifteen men and boys slept in one of them; we took our chance upon the floor of the other, while the family, six in number, filled the beds."

It was forty miles to the next settlement at Indiantown, the Lewis of to-day, on the East Nishnabotana. Timber here was abundant, and "here will be a large settlement," so the agent prophesied. "We spent the Sabbath at this place," he said, "in a Mormon family. They said they had a Bible but did not show it." At Omar's Grove, sixteen miles further on, they fell in with "an Ironside Baptist family and a disaffected Mormon." At Cutler's Camp on Silver Creek, there were "twenty-five disaffected Mormon families. They reject the tithing and spiritual wife systems, and will not emigrate to Salt Lake."

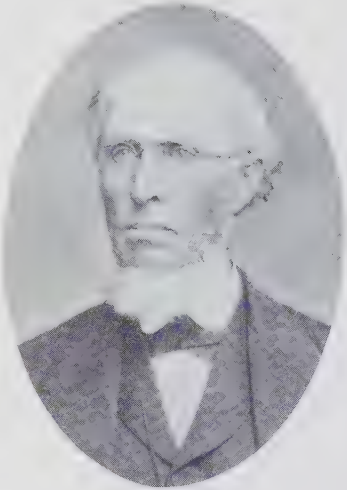
The Missouri Bottom was on fire as they entered it, the flames flashing up thirty feet, an "Ocean of fire."

At Civil Bend they ascertain that there is a church of nineteen members, Rev. John Todd the pastor. For several years, Civil Bend was said to have been the southwest terminus of the oldest railroad in the state—"the Underground Railroad."

"The families from Illinois," reported by Mr. Todd at Florence, are given by Mr. Reed "a Connecticut man, with his children and their families, numbering eighteen." They formed the nucleus of the church, which later in the year, Dec. 1, was organized by Mr. Todd. "It was one of the very few places in Western Iowa where, in 1850, the gospel was not crowded out by Mormonism."

Passing on through Trader's Point, at Kanesville, they were at the headquarters of Mormonism for those en route for Salt Lake. There were one hundred and sixty log houses, and a population of one thousand, all Mormons with exception of about fifty persons. Here they spent the Sabbath which was not a Sabbath to them. Mr. Reed comments: "I saw no indication of piety among them. Morality among them is at a low ebb. The sale and use of intoxicating liquors, by Mormons in good standing, is common. Profaneness is common. They are charged with stealing, and much more

J. D. SANDS



J. J. UPTON

J. O. THRUSH

MEN OF THE SIOUX COUNTRY

of the same sort." He estimates about five thousand Mormons in Western Iowa.

They returned by nearly the same route, branching off, however, at Indiantown to strike Winterset and Fort Des Moines. Mr. Reed reached home in good health, Nov. 18, having traveled eight hundred and seventy-five miles.

The year 1851 made a notable record of accessions to the churches; the ministerial accessions, too, were noteworthy; new work of significance was undertaken, and associational innovations led on to great results.

"The crowning mercy of the year," wrote Mr. Reed, "is the bestowment of converting grace in unwonted measures. About one-fourth of the churches have been thus cheered and strengthened, and the number of souls gathered to the people of God will about equal a tenth of all the previous members of the churches." Report came from the Denmark Association that "some churches have more than doubled their number, and they have all in the aggregate increased twenty-five per cent. the past year." The accessions of the year were four hundred and fifty-six, two hundred and fifty by confession.

One of the new ministers was Hiram N. Gates. He began at Durango and Trivoli, but was soon settled for quite a season at the "Yankee Settlement," and he will be heard from time to time.

John R. Upton, of Wilmot, New Hampshire, Amherst College and Andover Seminary, came to the state this year. He too began at Durango, Trivoli, and Concord, but his name will go down in our history as the pioneer missionary of the Northwest.

This year, George G. Rice, born at Enosburg, Vermont, graduate of Vermont University and Union Seminary, after a year at Fairfield, entered upon a long term of service on the Missouri slope, beginning at Council Bluffs, in November of this year. However, he had to work and wait two years before he could create even the semblance of a church,

for this was Mormon ground. He is still at Council Bluffs, though nearly sixty years have intervened.

Five new churches were organized this year, but not one of them is in existence to-day. Only the Elk River church, organized by Oliver Emerson, had an existence long enough or large enough to be worthy of a place in our history.

Before the coming of the railroads, no one could tell where the centers of population would be, and in the planting of the churches, no one could know which would prosper, this or that, or both, or neither. Prophecies missed the mark on both sides of it. Ottumwa is an example. Reviewing seven years of labor, Mr. Spaulding marveling at the unexpected growth of the city, and the whole region, goes on to forecast in brilliant colors:

> Ottumwa, which seven years ago, had no existence, its very site being then about fifteen miles west of the line which divided civilized from savage life, is not far from the geographical center of Iowa, and is regarded confidently as the future location of the state capital, and probably at the end of four years more may have a regular line of packets running one hundred miles beyond it into the interior of the state, and transporting the commerce of one of the most beautiful and fertile valleys in the United States.

How persistent is prophecy relating to this Des Moines Valley! With somewhat more subdued optimism, Brother Ephraim Adams of Davenport wrote:

> This place is fast rising in importance. Since the railroad from Chicago to Rock Island has been made certain, and its completion within two years so probable, many eyes are turned hither; and never were there so many strangers in town at this season of the year, looking for houses and going away for want of them, as now.
>
> The college opens this year with an advance, corresponding to the growth of all things about it. The day is past when I queried whether this were a field of labor.

This year the State Association virtually organized itself into a Church Building Society. Oliver Emerson was the head and heart of this movement. He read a paper on the

subject of aid in church building before the Association held at Muscatine in 1845. So lucid and strong were the arguments that the brethren endorsed it, and voted to request its publication in Eastern papers; and considering the matter of special importance, they sent Brother Ephraim Adams on to give emphasis to the request. To his great surprise, good Doctor Badger at the Missionary Rooms, shook his head. "No," he said, "the churches won't stand it. If we send ministers to the West, you must build your own churches. No, that should not be printed." In Boston, Dr. Joseph Clark of the Massachusetts Home Missionary Society took the same view, and indeed cut the discussion short by saying: "Well, it is of no use; Doctor Badger has written me about it, and we are of the same mind." No wonder that Brother Adams should say that he felt, "with a touch of resentment, that a green boy had been sent from one city to another on a sort of a fool's errand."

But the Iowa brethren were not ready to abandon the idea, or the effort to secure help in church erection. At the meeting of the State Association, this year, 1851, Mr. Emerson, as chairman of "the Committee on Securing Aid for our Feeble Churches in the Erection of Houses of Worship," brought in a massive and masterly report, which was adopted, and a committee was appointed, "to receive applications for aid from feeble churches to solicit, by correspondence, contributions from benevolent individuals and churches at the East, and distribute the receipts of this at their discretion to the feeble churches." During the year, this committee secured $1,351.65, five hundred of this from Hon. Douglass Putnam, of Marietta, Ohio, and they gave aid to Tipton, De Witt, Sabula, Eddyville, Bellevue, Anamosa and Maquoketa. Undoubtedly, this "Iowa Idea," put in practice, had something to do with the launching of the Church Building Society.

The launching of the Church Building Society at the Albany Convention was one of the great denominational events of

1852, the year to which we have now come. Iowa had to do with this great event. The convention was called by the New York Association, other State Associations concurring, in the interests of the denomination at large. It was a meeting of great importance to Iowa Congregationalism and Iowa helped to shape its action. Five ministers from the state were members of the convention, Asa Turner, E. B. Turner, Oliver Emerson, J. C. Holbrook, and Julius A. Reed.

One of the first things to come up at this meeting was a consideration of Western Congregationalism, which, in some quarters was discredited, and considered erratic and unsound. That matter was finally and forever disposed of by the adoption of resolutions presented by Julius A. Reed, as follows:

Whereas, for several years, insinuations and charges of heresy of doctrine and disorder in practice, have been made against Congregationalists at the West, frequently too vague in their character, and too sweeping and general in their aim to admit of refutation; and

Whereas, Congregationalism at the West has thereby suffered greatly in the estimation of Congregationalists of New England, and of many other Christians; therefore,

Resolved, 1st, that it is the duty of Congregationalists to frown upon all such accusations, unless their authors or abettors will make specific allegations, and hold themselves responsible for the same.

Resolved, 2d, that it is very important that the General Associations, conferences and conventions at the East, be careful to send delegates to the General Associations at the West, that they may obtain reliable information respecting Western Congregationalism.

One old minister dissented, considering this a complete vindication of Western Congregationalism which he was not ready to give; and Dr. Edward Hawes wished the resolutions laid on the table "that they might have opportunity to understand the subject"; but the resolutions were adopted with only one dissenting voice. "The yeas were like the sound of many waters. There were some who had slept little for two nights, who that night slept well." It was a happy hour for Brother Reed.

Then, by the instigation of Mr. Bowen of the "Independent"

with the especial support of the Iowa delegation, the resolution to raise $50,000 for church building was adopted, and the "Congregational Union" was organized, one clause of the constitution providing for "coöperation in building meeting-houses and parsonages." This was an after thought, however, an amendment, but the stone almost "rejected by the builders," soon became "the head stone of the corner"; and out of this in due time grew our "Congregational Church Building Society."

The sum named at the convention for church building for immediate use, was $50,000, but the amount raised was $60,000, Mr. Bowen himself giving $10,000. Iowa's share of this was $8,000 and thirty-two Iowa churches were aided in their buildings by this Fund. The influence of the convention on Western Congregationalism was very great. Suspicions were removed, and the East and the West clasped hands in practical fellowship, as they had never done before.

This year, at the state association, the brethren felt it to be their duty to give their old mother, the Home Missionary Society, a little slap in the face, perhaps they called it a "love-pat," in the adoption of the following:

Resolved, that while we have unabated confidence in the officers of the American Home Missionary Society, in their administration of its affairs, we deeply regret that the funds of that society should be appropriated to sustain missionaries who do not treat slaveholding as a disciplinable offense.

It will be remembered that there was an early fruitless effort made to effect organic union with the Presbyterians. Now the effort was no longer for organic unity, but for "comity." The Association this year made a deliverance on the subject as follows:

Resolved, that while we regard our system of church polity as founded upon the Bible and therefore adapted to promote the best interests of our churches we will consider ourselves as essentially one with our Presbyterian brethren in doctrine and system of efforts to promote the cause of Christ.

A very solemn incident connected with this meeting of the Association, held at Muscatine, was the discovery of the body of Rev. William A. Thompson, which was washed ashore on the Saturday morning of this week. Mr. Thompson was from Yale; he was not one of the Iowa Band, but he fell in with them on their journey West, and was ordained with those of them who were ordained at Denmark in November 1843. For two years he was at Troy, Davis County, on the outskirts of civilization, then served at Fairfield for five years, and then, in 1850 took charge of the church at Port Byron, Illinois. He came to his death by drowning on the 3rd of May. Now, this Saturday morning, as a few of the brethren were walking by the river's side, his body, fully identified, was washed ashore. The event made a profound impression upon the brethren. He was buried at Muscatine. Funeral exercises were held at the cemetery early Sunday morning, and appropriate resolutions were adopted by the Association.

This year, the Band was again broken by the death of Mrs. J. J. Hill, May 21. She was born at Bath, Maine, August 8, 1823, and died at the age of twenty-eight. Her years were few, but they were, says Mr. Adams, "filled with the glowing enthusiasm of an ardent soul. Entering with zeal on the mission work, she attached herself at once to everything in Iowa. All the brethren, all the sisters, all the churches, everything in and about her adopted state, was hers. Into every plan and method of mission labor, she threw her whole soul. The college, now in its prosperity, is the result, in part, of her faith and her gifts." It is not strange that her two sons should graduate from the college, and go out to distinguished Christian service, "for in their infancy, she gave them heartily and believingly to the Lord." After the labors of eight years she found her grave on the banks of the Mississippi. Later, her sons laid her body away to its final rest in "The Hazelwood" at Grinnell, by the side of their father.

The immigration continued in great volume, but the emi-

gration, too, was large. The great procession to the gold fields of the Pacific coast marched on through Iowa, and here and there Iowa people fell in with the moving ranks. One missionary reported nine hundred wagons passing through his village, bound for the far West. Mr. Bird, of Des Moines, wrote: "Since the middle of March, our town has been thronged with emigrants to California, and Oregon. The effect of this immense throng, all 'armed to the teeth' is disastrous in every way." Lions always thronged the path of this good man.

Churches were weakened by the movement. One church this year reported the loss of one-fifth of its membership, dismissed to go West. The Montrose church sent out to California three whole families bidding them good-bye with songs and prayer and Christian God-speed. The following from Mr. Gaylord: "We have dismissed three for Oregon. At first I felt sad that any should leave this feeble band. But now I feel that the hand of God is in it, and that our loss may be the means of laying the foundations of a new church in that country."

Council Bluffs was the great rendezvous of this mighty migratory host. Brother Rice made this note: "It is estimated that ten thousand people, having twenty thousand head of cattle, have passed through this place, all stopping here a longer or a shorter time, and taking from here a stock of provisions for their long journey across the mountains. They have pretty well drained this part of the country."

However, he reported progress in his missionary work: "We have purchased a house for a place of worship, for which we paid one hundred and twenty-five dollars. The citizens subscribed to pay for it, and some of the emigrants passing through, aided us a little, so that it is all paid for but fourteen dollars. The Methodists occupy it with us. A few families of Christians have come in. We hope to be able to organize a church soon."

We have seen how the waters prevailed down in the Missouri Bottom in the summer of 1851. Mr. Todd, returning from a long and weary wading circuit of his far extending parish, and Deacon Gaston coming in from a watery trip to Nebraska City, chanced to meet at the stable door. The deacon's salutation is: "I have had enough of this." The preacher responds "Amen!" They begin at once to hunt for a suitable place on higher ground, the search ending at Tabor.

The pastor moved to his new cabin two miles south of Tabor July 1, 1852, and here, October 12, the church of eight members was organized, the place of meeting for a year or more being either the cabin or the grove outside. Of course Mr. Todd continued his missionary labors in the regions round about. He too, had scruples about receiving aid from the Home Missionary Society on account of its supposed "complicity with slavery," and turned to the American Missionary Association for assistance.

The only other church organized this year, was that at Knoxville, a part of Brother Burnham's field. July 15, Bellevue dedicated a house of worship costing one thousand, one hundred and fifty dollars, Doctor Holbrook preaching the sermon. This year, also at the end of Mr. Robbins' ninth year, Muscatine assumed self-support. The cost to the society in the making of the church was $3,000.

This year Adrian Van Vliet assumed charge of the German work at Dubuque and vicinity; J. R. Mershon took up the work at Marion; Joseph C. Cooper, was doing evangelistic work at Hillsboro, Salem and other places; and Henry K. Edson began his notable career at Denmark Academy.

This Joseph C. Cooper was not new to Iowa, for he was one of Father Turner's converts in 1846. He was a son of the sea, and "loved a sailor's life, and a sailor's vices." On a rainy Sunday he strayed into church. A point in Father Turner's sermon was a barbed arrow to him. The preacher asserted that "the man who swears is as much under obligation to

pray as the man who preaches." He went home saying: "Strange doctrine to-day! Such a sinner as I am, who don't know that there is any God to pray to,—such as I pray? Well, if there is no God, it will be only empty breath, and it will do no hurt; if there is one, it may do good."

Reaching home, he took down his Bible and said to his wife, "I am going to set up family prayer." In due time, of course, he learned by experience that "he that willeth to do his will, shall know of the doctrine," that "God is, and is a rewarder of those who diligently seek him." He threw himself into Christian work in connection with the church. In 1848 he became a colporteur of the Tract Society, and now in 1852 he began a remarkable career an as evangelist. The utter religious abandon of the man is illustrated in the following incident: "In one place where he preached a debt rested on the little house of worship. It was due. He sold his horse and buggy, and paid it, and went on foot."

Coming now to 1853, Mr. Reed chronicled "two railroads within eighty miles of the Mississippi, and in another year, will reach it. Iowa will then be within sixty hours of New England!" He also reported thirteen houses of worship either completed within the year, or in process of erection, church building being greatly stimulated by the $8,000 from the Albany fund. Eddyville had a joyful dedication January 8, Mr. Spaulding of Ottumwa preaching the sermon.

Anamosa was contented and proud and happy in the possession of a new building costing six hundred dollars.

Marion was ambitious and aspired to a three thousand dollar building of brick, 35 x 35, having a steeple, too; and now they wanted a bell for it, and proposed to strike some of those "princely merchants" of Boston, for the bell; and they did it successfully. Pastor J. R. Mershon thus referred to the success of the effort: "A very large and splendid bell costing $350 at the foundry, has been sent us from Boston, two-thirds of the purchase money being donated by merchants

in that city, and the rest by our members." He goes on to aver that the bell is heard by several thousands of people, "over a district of country twelve miles in diameter, whose solitude, but a few years ago, was broken only by the yell of the savage and the cry of the wild beast."

At Maquoketa, too, Father Windsor pastor, there was a fine October day of great rejoicing, as a new brick building, 32 x 50, and "surmounted by one of Meneely's fine-toned bells" was dedicated, standing room being at a premium, at the dedicatory services. The old sod-covered house in which Doctor Salter began his ministry was used for a decade or more, then a brick school-house, which was the common meeting place of everything of every sort, and now, in 1853 this real church home. In the summer, John and William were at home from college. "They helped to dig the foundation, haul the brick, put in the window lights, paint the sash, and then with a presumption equaled only by the urging and generous response of the people, they and their two oldest sisters gave a vocal concert, to aid in putting some furnishings into the house."

Brother C. H. Gates of Fairfield contemplates with great satisfaction the change from the "old leaky house," "where he had to move the Bible to keep it from the rain," to the comely structure, beautiful, attractive and comfortable both in summer and winter, the new Bible and becoming pulpit; those easy and well-filled seats; that choir, increased in numbers and in richness of its music, too, by the soft tones of a melodeon," etc. There was certainly no shady side to the picture. This was Fairfield's second sanctuary.

This year there were eight new churches, as follows: Hillsboro, Bowen's Prairie, Lansing, Glasgow, Salem, Council Bluffs, Quasqueton, and Farmersburg. From Lansing to Council Bluffs, "as the crow flieth," is more than four hundred miles, so widely were our churches scattered even as early as 1853; but northwest of this bee-line, there were no churches

JESSE GUERNSEY

JOSEPH PICKETT

EARLIER SUPERINTENDENTS, AMERICAN HOME MISSIONARY SOCIETY

and few settlements, and south of it, beyond the Des Moines, there were only the three churches, Knoxville, Council Bluffs, and Tabor; and there were only a few settlements,—these to be found in the timber skirting the streams.

Up to this year, our patriarchs were in *statu quo*, excepting as Father Emerson had once shifted his place of residence and changed his field simply by taking on new territory; but now John C. Holbrook, after eleven years of service, deserted Iowa for a little season, accepting a call to the New England Church of Chicago, and to the editorship of "The Prairie Herald," which was the advance sheets of "The Advance," the Rev. Jesse Guernsey of Connecticut, taking his place as pastor at Dubuque.

Iowa College was not forgotten at the meeting of the General Association. The brethren talked and prayed and planned for the college this year, especially as a source of supply for the ministry, and they voted to raise five thousand dollars, during the year, two thousand of it to be for scholarships for the benefit of young men studying for the ministry. Of course they started the subscription on the spot, securing $711.

In the Autumn of this year a new professor was added to the teaching force, Rev. Daniel Lane of the Band, after ten years of service at Keosauqua, taking the chair of Moral and Mental Science, and also the principalship of the preparatory department.

In 1854 Iowa College graduated its first class consisting of John and William Windsor. This year, railroads began to appear. Three of them were just across the river, at Dubuque, Davenport, and Burlington. A bridge was thrown across the river at Davenport and the Chicago, Rock Island and Pacific was thus far on its way to Council Bluffs. There was great excitement. Nobody knew but that he, or what is the same thing, his place might be struck by a railroad. Even the year before, Brother Bird at Ft. Des

Moines was dreading the demoralizing effects of the coming of a railroad! Wapello was "confidently expecting" one of the "great Pacific Railroad lines," and also "the Ft. Wayne, Lacon and Platte Valley line." This last was a name for nothing that ever was realized; and the Rock Island missed Wapello by a good many miles. Mt. Pleasant spoke with assurance: "We are to have a railroad pass through this place, extending from Burlington to the Missouri River." The pastor hoped thereby to have a better class of citizens.

Along the projected line of the Rock Island Road, "far out upon the prairie," about one hundred and twenty miles west of Davenport, was a pole with a rag attached. To a certain young preacher Horace Greeley had said "Go West, young man, go West." Now this young preacher was out here searching for that pole, for he has learned somehow that it marked the site of a station that was to be. He preëmpted the land, staked out a town, planned for a church, and projected a college. This, of course, was Josiah B. Grinnell, the unique, in a class by himself. He grows upon you as you read the story of his eventful career. This was the beginning of Grinnell, town and church and college.

Mr. Reed reported this year eleven new church buildings, and eleven in process of erection. The list of new churches for the year was as follows: West Union, Copper Creek, Keokuk, North Marion, Decorah, Sterling, Le Claire Center, Wayne, Elk River, Muscatine German, and Toledo. Of these eleven, five continue to this day, in all their days doing good service in the kingdom of God.

The Keokuk church had the courage to be born partly by reason of the bequest of John McKain, a thorough-going Congregationalist from Guilford, Connecticut. The deed of trust, dated December 25, 1846, is as follows: "Being desirous of promoting the cause of true religion in the township granted, bargained, and sold forty acres of land declared to be for the use, benefit and support of an orthodox Congre-

gational church at the town of Keokuk, to be called and named 'the Congregational church of Keokuk.'" Because of the income of this bequest in the early days of the church this is another one of our Iowa churches that received no aid from the Home Missionary Society.

Our first glimpse of our now substantial church at Decorah is in a report of the missionary pastor at Lansing, the Rev. Timothy Lyman, which says: "Last Sabbath, I spent at Decorah, about thirty-five miles west of this place. Here I found some twelve or fourteen who had been members of Congregational churches. If a church were organized there, I think some sixteen would join it."

A little time after the visit, a church of ten members was organized with the advice and council of Julius A. Reed, Home Missionary Agent, and Rev. William A. Keith, who previously had labored at Maquoketa and Andrew, and then at Tipton. Mr. Keith was at once invited to the Pastorate of the Decorah church and there remained until July of 1857.

The Wayne church started out with a plentiful supply of Smiths, including the preacher, Elijah P. Smith, his father and his brothers, Charles and Sylvester; and the Smiths continue, for the church's good, unto this day. To one who has known this people, the mention of the "Wayne Church," brings up the picture of a godly, church-going, Sabbath-keeping New England community, reproduced out here on the prairies of Iowa.

Later the church moved up to the railroad station, and the name was changed to Olds.

The organization of the Muscatine German church was with a good deal of stress and strain and storm. It was the separation of evangelical from unevangelical elements and organizations in the city. The life of the missionary, Christian F. Veitz, was threatened by some of the enemies of the new movement. However, there were eighteen charter members of the new organization.

This year, the churches of the Missouri slope, though only four in number, and two of these as good as dead, with a total membership of forty, organized themselves into "The Council Bluffs Association"; this, of course, simply because of their great distance from other churches. However, the advance guards were creeping forward, and George B. Hitchcock, missionary for ten years at Eddyville, Oskaloosa, and in Marion and Jasper Counties, was now out in Cass County, and we will soon hear of churches at Lewis, Grove City, Atlantic, etc., and Council Bluffs, Tabor, Florence and Civil Bend will have company.

Bowen's Prairie, recently organized, affords a good example of the mission of Congregationalism in Iowa to minister to populations gathered from the ends of the earth. The missionary Thomas H. Canfield wrote: "There are representatives here of almost every state in the Union, and from several European countries; and in my own immediate neighborhood, are persons from twelve denominations. I often have in my congregation, people of a dozen different states, besides foreigners and representatives of a dozen different denominations."

The brethren at the General Association must needs give the old mother Society another gentle reminder that her attitude toward slaveholding church members is not satisfactory to them, and they say to the old missionary Boards, "We are constrained to feel and utter the conviction that in order to retain the sympathies and coöperation of the churches of this Association, those Boards should give unequivocal evidence of their opposition to slavery, by withholding aid from churches which receive voluntary slaveholders to their communion." They make also a specific demand on the "American Board, to define its position on the subject of slavery."

November 4, of this year, Rev. E. C. A. Woods, of Wapello, dropped out of the missionary ranks in answer to a call to

THE "LITTLE BROWN CHURCH" AND REV. J. K. NUTTING

higher service. Three days before his death, his church dedicated a house of worship. He died at the age of thirty. Brother Salter was with him as he passed out into the other life and conducted the funeral services. This was the third of the Iowa workers called away from the field by death; Horace Hutchinson of Burlington being the first, and A. W. Thompson of Troy, Fairfield and Port Byron, the second.

Chapter VII

UP IN THE NORTH COUNTRY, 1855–1860

We have now, in a way, covered the "Black Hawk Purchase" with our Christian institutions; we have touched a point here and there in the New Purchase, especially down the lower Des Moines; we have reached the Missouri; and now, in the year 1855, there were in the Council Bluffs Association five churches with ninety-four members, including Lewis and Magnolia just organized. Tabor, only three years old, with a membership of fifty, assumed self-support, and raised one hundred and fifty dollars for benevolence, and the Association was planning to start a college. In Central Iowa, churches were organized this year at Grinnell, Otho, and Webster City. Congregationalism was moving westward in Northern Iowa, taking in Monona, Decorah, and Fayette. Immigration was at flood tide and spreading all over, but for a time the greatest developments were in the Upper Cedar Valley, along the "Wapsie," the Shell Rock, and the Upper Des Moines. Christian work had been going on for some time at Cedar Rapids and Marion, and in the vicinity of Vinton. Home Missionary beginnings in which we had a part through the American Home Missionary Society, though under Presbyterian auspices, had been made at Cedar Falls and Janesville, and now the church at Bradford began its life of honor and usefulness, men and women of exceptionally forceful character being its charter members.

The first missionary pastor in this field was that humble, patient, self-sacrificing man of God, Ozias Littlefield. In January of 1850, he took Brother J. J. Hill's place at Garna-

villo, and was there for three years. In 1854 he labored at Elkader, and Farmersburg; and now, July 12, 1855, he entered upon a two years' ministry at Bradford, including in his field Charles City and Floyd Center.

At first "the boys" took delight in pestering the parson, and made life a weariness to the good man. They abstracted one of his buggy wheels; they attempted to disfigure his horse, but by mistake inflicted the dishonor upon a nag belonging to Mr. Ed. Greely, one of the great men of the town. But the good man went on his way, and the boys became ashamed of their meanness, and some of them afterwards became all sorts of Aarons and Hurs in the church.

The new organizations of the year numbered ten. Among them the following: Magnolia started out with only three members. One of them was Rev. W. W. Ludden, a licentiate, from Union Theological Seminary. Of course, Brother G. G. Rice of Council Bluffs had to do with the gathering of this church. He began holding services there in 1853, when there were only four Gentile families in the community, and when the only thing on the town-plot was a pole with a flag on it, marking the center of the village that was to be. The church has done a splendid work in the world. Newell Dwight Hillis, the peerless preacher of Plymouth, Brooklyn, is a Magnolia boy, and in part a product of that little Home Missionary church.

If any church in Iowa had better beginnings in its membership than the Otho church, it was fortunate beyond reason. There could be no better foundation material than Lucien and Norman Hart, and their families. Much of the time without a pastor, services were conducted regularly by the members, and they carried on two or three Sunday-schools in outlying neighborhoods.

The Grinnell church "had its inception in the worship of eight persons in the log cabin of Perry Matterson," J. B. Grinnell, the preacher. The second service, "with a larger

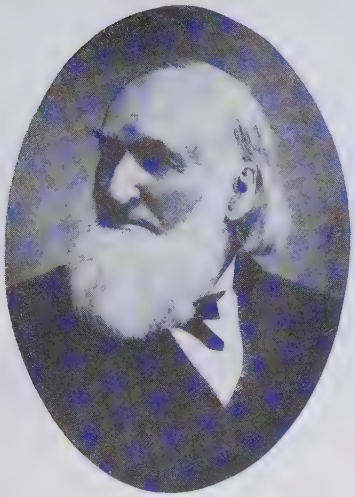
congregation, was in the shade of the native oaks at Mr. Oakley's; then the people gathered in the "long, rough, board shanty" called "The Long Home"; next in the church building of oak boards, built in a week, and costing less than two hundred dollars including the furnishings. The church was organized, with twenty members, less than a year after the founding of the town. For eight years the church had no regular pastor, but from the first, it had in its membership a bunch of preachers, those of the first year being J. B. Grinnell, Samuel Loomis, and Stephen Herrick.

The Webster City church, was organized with five members, thirty days after the survey of the town plot lot, and twenty-eight days before the establishing of the Post Office. Rev. Messrs. W. L. Coleman and T. N. Skinner, assisted in the organization. During the first year the church had no pastor, and only now and then a sermon by some preacher who happened to pass that way.

The Fayette church organized this year had for its first pastor, Rev. Stephen D. Helms, his parish including Lima and West Union. He was a native of New York, educated at Oberlin, "by choice a Presbyterian," he says, "but being shut out of that church by my heresy," as he confesses, in the spring of 1848, he found fellowship in the Congregational ranks. He came to Iowa in 1849; labored four years in Jackson County, and then came to Fayette County, this being his home to the end of his life, March 15, 1887.

Among the many pastoral changes of the year, two are worthy of special mention. Ephraim Adams, of the Band, one year at Mount Pleasant, and eleven at Davenport, now dropped out of the pastorate for a season to become the financial agent of the college; and George F. Magoun, from the state of Maine, a graduate of Bowdoin and Andover, took Brother Adams' place in the Davenport pastorate, and here commenced his notable career in Iowa. One of the old patriarchs, too, Reuben Gaylord, after seventeen years of

G. F. MAGOUN



G. A. GATES

DAN F. BRADLEY

J. H. T. MAIN

PRESIDENTS OF IOWA COLLEGE

service in Iowa, at Danville and the regions round about, passed on to his great life work in Nebraska. The breaking up at Danville, and leaving Iowa, was a trying experience. He writes: "The deed is done. We have bid adieu to all friends made in a seventeen years' ministry, and now stand on the frontier where I stood seventeen years ago, except that frontier is three hundred miles further west, on the Missouri instead of the Mississippi. I was dismissed November 7th, the next Sabbath preached my farewell sermon, and then bent my energies to preparation for my journey, and closed up my business, so that we were ready to leave on the sixth of December." The final parting was a counterpart of that of St. Paul with the elders of the church at Ephesus. The journey this December weather was not in a Pullman parlor coach, but it was by wagon, in mud and rain and sleet and snow, through half frozen streams, etc. When Mr. Gaylord crossed over into Omaha, "carrying the Sabbath with him across the Missouri," it was Christmas day in the afternoon, and very cold.

This year, McGregor first comes into view as a missionary field, and the missionary preacher, located at Monona, gives it a pretty hard name. He says, "At McGregor's Landing, steamboats load and unload upon the Sabbath, just as they do other days; and the whistle of the boat is a signal for a general gathering. Merchandise of all kinds is freely carried forth from the village. There has been no regular preaching there during the summer with the exception of my monthly appointments; and the attendance has been small. It is unpopular to attend meeting. The house in which we meet is small and uncomfortable; and we have no bell, and sometimes no singing. We have tried to build a comfortable schoolhouse; but the chief men of the place, being opposed to religious meetings, thwarted the effort, as they could not get a vote that it should not be used for religious purposes." It is difficult for those of us who know the Mc-

Gregor of to-day, to recognize this as a true picture of the McGregor of 1855.

Take it all in all, 1856 was one of the most notable years in our history. The immigrant rush was unprecedented. Settlements were pushing up all the streams toward the north and the northwest, and, in some places, anticipating the railroads, the spaces between the rivers were being filled up. Four railroads put in an appearance on our eastern borders, and two of them were striking out for Council Bluffs. January 3, the Rock Island was formally opened for passenger service as far west as Iowa City. In 1850, Julius A. Reed said it would not pay to survey parts of Iowa at all, but now in 1856, standing on the western borders, at the beginnings of Sioux City, he prophesied: "I am satisfied that within three years every county in Iowa will have a considerable population. There is not a poor county in the state. It is now settled almost beyond the possibility of a doubt, that, within ten years, four railroads will be constructed across the state, from east to west, commencing at Dubuque, Lyons, Davenport, and Burlington. Within that time, too, a railroad will be constructed up the Des Moines Valley, intersecting all these roads, and another up the Missouri from St. Louis to Sioux City, unless slavery prevents it." Slavery did not prevent it, though slavery and the war for and against slavery did delay a little the fulfillment of the prophecy.

Twenty churches were organized this year. The first was Ft. Dodge. Services were held in "the old log school-house," of course. Rev. T. N. Skinner who had a genius for being on the frontier, presided at the organization, and served the church for a time as pastor.

Iowa Falls was the second church for the year. This church had its origin in a colony of the three or four families from Ohio. They settled first about eight miles from the Falls, and the organization was first known as the Ellis Church; but in 1856, it was located at the village, and the name changed to "The

Congregational Church of Iowa Falls and Ellistown." The Minutes of 1860, in a foot-note record: "These churches were organized in Geanga County, Ohio, March 20, 1855, arrived at Ellis, Hardin County, Iowa, May 21st, 1856." Rev. John Wilcox was the first pastor.

The Cass church, one of the organizations of the year, has always been in close fellowship with the church at Anamosa. In 1855, Rev. S. P. La Due, pastor at Anamosa, held occasional services in the Cass Center school-house, then without plaster, paint or seats. The inside congregation was comprised of two or three families, while the boys and men of the neighborhood sat on the fence outside and joined in the service as much or as little as they liked. These services, continued by the next Anamosa pastor, Rev. S. A. Benton, created a demand for the church. Five of the seventeen charter members were Condits. The church has never been large, but it has done good service for the community, the state and the world.

Buckingham organized with seven members, was the early name for our splendid church at Traer, but there is an earlier name still. When the church was organized, "in a log cabin," by Oliver Emerson, they called it "The Twelve-Mile Creek church." Traer was not, nor dreamed of then. Buckingham was soon substituted for the pioneer name, Governor Buckingham of Massachusetts becoming interested in the church and community. Rev. J. R. Upton was the first pastor; but this was not to be his field, and he was not the man ordained to build the church.

Manchester, first called Burrington, its "calling and election" made sure by the approach of the Dubuque and Sioux City Road, attracted the attention of Rev. Alpheus Graves, then pastor of Yankee Settlement. He began services here in 1855. The first pastor, Rev. L. B. Fifield, beginning with the inception of the church, was pastor for four years.

With the organization of the Vernon Springs or New Oregon church, later moved to Cresco, we are introduced to a new

country up in Howard County. "Father Windsor," coming up from Maquoketa, was bishop of the whole region. This was the first church in the county. Things were about as new as they could be. Some families were living in their covered wagons, some in tents, some in sod houses, and some in log houses, while a very few had somewhat better places of abode. The first communion season was "an occasion long to be remembered." Even Baptists sat down with other Christians at the Lord's table.

Our Newton church, now one of our best, started in a very feeble way its grand career, Sept. 17, Rev. E. P. Kimball, now residing at Waterloo, the pastor.

In the beginning of 1856, Waterloo was simply a town plot, but by September there were enough of good people in the place to form a Congregational church of six members. "The old log school house" again did service on this occasion. The church was organized by a Council, Father Oliver Emerson the moderator. J. H. Leavitt, known throughout the state for fifty years as a man of piety and good works, was one of the charter members. Thomas La Due was the first pastor. The council called to ordain him advised that before ordination he should take a course in Chicago Seminary. What Council since has shown a like fidelity? Mr. La Due soon left the Seminary and united with the Free Methodists. For two years this church received aid from the American Missionary Association, undoubtedly induced to do so by the influence of Father Emerson, who at that time was "at outs" with the Home Missionary Society.

It is needless to say that John Todd was at the bottom of the Glenwood church. This was one of his numerous preaching places, and he continued to serve the church for some time after its organization. Williamsburg, one of the best of our Welsh churches, now entered upon its life of service for the Kingdom. The church has always been a joy and a blessing in our Congregational fellowship. The man who perhaps

above all others had to do with the making of the church, was Evan J. Evans, born at Llanegryn, Wales, in 1810. From boyhood, up, he was a staunch Dissenter, and an outspoken advocate of Disestablishment. He organized a church, though unordained, and was its pastor for a number of years before coming to America in 1847. After serving churches in New York and Wisconsin, he took hold of the new enterprise at Williamsburg and continued in its service for fourteen years. The church soon became strong in numbers and in influence. For many years its membership included practically every adult Welsh person within a radius of four or five miles. At the Cymanfa—the "Big Meeting," lasting three days, three services each day and two sermons at each service as a rule, unless prevented by exceptional circumstances, every member of the community was present at each service. One of the children of the Williamsburg parsonage is William D. Evans, a distinguished judge of our Iowa Supreme Court. There were ten other noble sons and daughters in that house. "The dear old mother still lives in the old home which she has dominated for nearly fifty years as kindly as an angel. The patriarch reached the end of his pilgrimage January 18, 1884, and was buried in the little cemetery at Williamsburg with all the affection which a community could bestow."

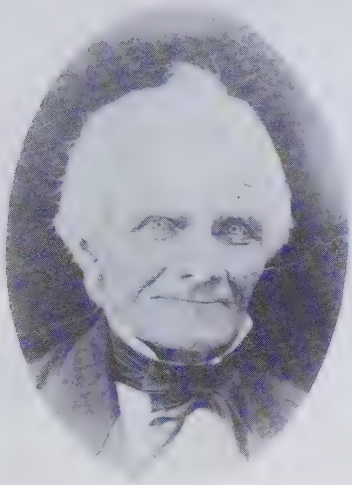
Iowa City was late in finding a place in our ranks, for the reason that two Presbyterian churches, Old and New School, occupied the ground sufficiently. But now the New School Church disbanded, and a new organization after the Congregational way was substituted. The membership, however, was only seventeen. The church was organized by Council, November 26, President Blanchard of Wheaton being the moderator. Rev. Thomas Morong, of Andover Seminary, was the first pastor. After a brief stay he returned to Massachusetts, and this first attempt to plant a Congregational church in Iowa City met with but little success. Success came later.

This year 1856 is also made memorable by the advent of "Father Taylor" and "Father Sands." The story of Father Sands comes more properly a decade later, after he had "found his place," but a little sketch of the realistic romance, "The Patriarch of the Prairie," may as well be recorded here.

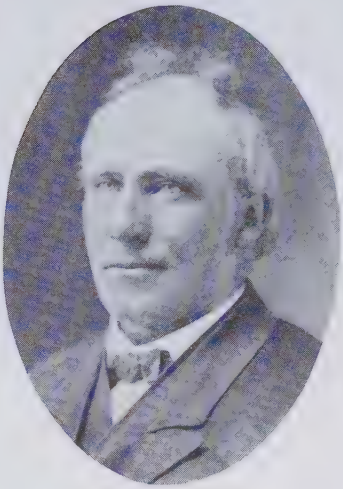
Rev. Chauncey Taylor was a native of Vermont, born upon one of the Green Mountain hills, in a log cabin, February 17, 1805. His people were rich only in faith and good works. His heritage from them was the careful training of a Puritan household. Working his way through college, he graduated from the Vermont University in 1831. He never saw the inside or even the outside of a theological seminary. "I studied theology," he said, "in the chimney corner, with the Bible for my text book, explained by the 'Assembly's Shorter Catechism,' illustrated by Bunyan's Pilgrim's Progress, and enforced by the godly lives of my parents."

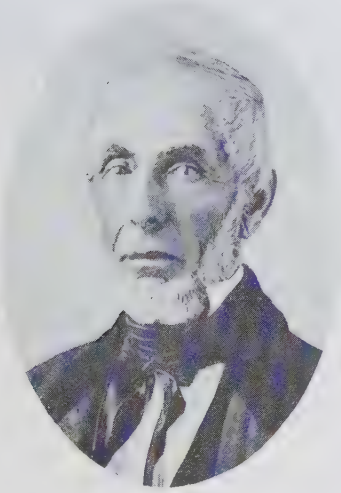
A parish opened to him in one of the little hill towns of his native state. In 1838 he chanced upon some literature setting forth the prospects of the new territory of Iowa. Ever after his heart was in the land beyond the Mississippi, though he waited twenty years for the opportunity to come West. Even then he made the opportunity. "The newer the place the better" he said. So, early in 1856, as the snows were melting, and the frozen streams were breaking up, he stood at the door of Julius A. Reed, Home Missionary Superintendent, at Davenport. He visited some of the churches in Eastern Iowa, but they were too much "established" for him. "If I am going West, I might as well make a business of it," he said. He had heard of Fort Dodge, and he would see what that was like. So on he went, by rail to Iowa City, and then by stage-coach,—indeed there were five coaches in a bunch,—to Fort Des Moines. Seeking a stage-coach passage to Fort Dodge, he was informed that the stage-coach went on horseback. He went on foot. Fort Dodge, too, was too ancient for him. The newest thing out in the region, just then, was Algona.

CHAUNCY TAYLOR

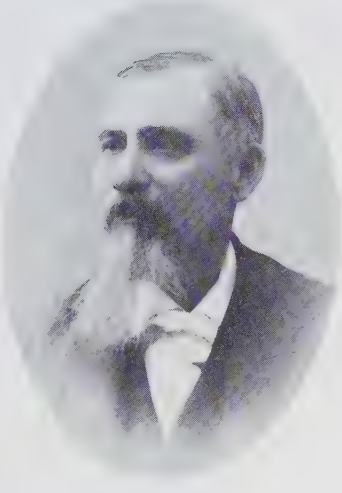


WM. L. COLEMAN





A. S. ALLEN



J. D. MASON

MEN OF THE NORTH COUNTRY

At this place, Saturday afternoon, April 19, 1856, he made his first appearance thus: "With an oak stick for a cane, my pants tucked into my boot-legs, my satchel swinging over my shoulder, my overcoat over my arm, and what especially distinguished me, with a stovepipe hat upon my head."

A few men were laying out the town when he arrived. He preached for the people on Sunday; he labored with them for two years, and then organized a little church of five members. At the end of four years the church had dwindled down to three members, only one outside the minister's own family. It was nine years before the church had developed sufficiently to have a single deacon: deacon timber was scarce in the region at that time. It was nine years before the church had a house of worship.

The interesting and sometimes pathetic incidents of Father Taylor's life in Iowa would fill many pages. At the burial of his wife, soon after coming to Algona, as no minister could be secured, he himself conducted the services, and his daughter led the singing.

Two years of isolation in his frontier parish, produced a hunger for fellowship with his brethren which must be satisfied. The meeting this year, 1858, was at Dubuque. Public conveyance was too expensive for his poor pocket-book, and he had no conveyance of his own at all adequate for such a journey, except his two feet. He began the famous journey May 18, heading out for Forest City, but, missing the way, wandered off into Minnesota. Thursday evening, May 20, he preached at the house of a Mr. Pratt, a few miles southeast of Blue Earth. Sunday, the 23d, he spent with a German family about four miles north of Northwood. The next Sunday he was with Brother Adams of Decorah. "It was a very rainy day," he says, "and I presume Brother Adams was very glad to have some one to preach to his small congregation, and also glad that it rained so that there were but a few persons to complain because he let that old, dull, superannuated man

preach instead of preaching himself." "Arrived at Lansing June 1st," he says. "Called on Brother George Bent. Preached for him in the evening. Took the boat sometime in the night for Dubuque." His return trip was by rail to Nottingham, the Earlville of to-day; by stage to Cedar Falls; with an ox team, sent down from Algona for supplies, to Iowa Falls; from there mostly "on foot." For the privileges of the meeting he paid the price of walking over two hundred miles; and testified that he had abundant compensation for his pains. "I arrived at home," he says, "June 16th, having been absent a little over three weeks, having traveled about five hundred and seventy-five miles, and expended fourteen dollars." Six years later he had an experience in "going to mill" and to a meeting of the Northwestern Association at Iowa Falls. He was caught in a blizzard; twice his wagon broke down; his face was badly frozen. It took two weeks to attend the meeting and to get a little grist of flour.

This year, too, the Dubuque people, with great rejoicing, welcomed back their pastor, Doctor Holbrook, from Chicago, and he fell into his old evangelistic meeting habit, at home and abroad. This year, also, John K. Nutting made his advent, starting in with a few months of service at Eddyville. When ordained at Eddyville, he had accepted a call to Polk City, and was the first pastor at that place.

The German work of the state suffered a great loss this year in the death of Brother Carl V. Hess.

The meeting of the State Association was at Grinnell, the church then only a little more than a year old, and the town only a year older than the church. The presumption of the undertaking had its explanation in the fact that "J. B. Grinnell" lived in the town. However, the church even then had a membership of ninety-five, and church and town had great expectations and a good degree of self-assurance. Mr. Grinnell was as much as anybody the pastor of the church. His comments respecting the meeting are as follows: "There are two

mysteries: How the state ministers and delegates came to accept an invitation, and how our people came to give it. The nearest railroad was sixty-five miles east; stages were crowded, and springless wagons, offered for the occasion, furnished the best means of travel. These wagons were free; but what a weary, unromantic trip for the visitors, society agents, and venerable D.D.s, like Doctor Tappan of Maine, who preached the sermon. It was bravery and devotion."

Doctor Tappan preached the sermon in the midst of a thunder storm. Brethren wanted him to stop, but he said: "I came fifteen hundred miles to give the sermon and no rain or thunder, nothing short of a lightning stroke, is to stop me." One of the Iowa ministers reports the meeting thus: "From Iowa City, we traveled in lumber wagons, and we had a rough ride. It paid well, however, for we had an excellent meeting. We found Grinnell in a very flourishing condition in every respect. The town contains seventy houses, and five hundred inhabitants. A high school edifice, which cost about four thousand, five hundred dollars and has a fine bell, presented by Rev. Mr. Grinnell, has already been completed. The building is forty feet square, and two stories high. We held our sessions in it. At the close of our meeting, a collection to assist the poor in Kansas was taken up." Of course, this meeting at Grinnell took cognizance of the great struggle going on in Kansas:

Resolved, that we have heard with profound sorrow and indignation of the outrages that have been inflicted upon our fellow citizens of Kansas, by hordes of armed men from Missouri, for the purpose of crushing out liberty there; and of the cowardly and murderous assault upon Honorable Charles Sumner, in the Senate Chamber, by a representative from South Carolina. Every sentiment of justice, liberty and religion demands of the government the protection of the people of Kansas in the full enjoyment of all their rights as American citizens. We sympathize most deeply with our brethren in Kansas, and pledge ourselves to aid them in every Constitutional way to maintain their rights and defend the institutions of freedom.

So far as resolutions would do it, they gave the monster slavery another stunning blow. They ease up on the Home Missionary Society a bit, rejoicing, "In the position of the American Home Missionary Society in regard to slavery as indicated in the May number of the Home Missionary for the current year."

They rejoiced also in the success of Iowa College; and favored the plans for establishing the Chicago Theological Seminary. They promised support to the Congregational Herald of Chicago; and they urged the calling of another National Convention, especially to secure another Church Building Fund, as the "Albany Fund" was exhausted; and they resolved "that, should there be a failure to carry forward the plan of raising a general fund of $100,000 the committee of the Iowa Church Building Fund be authorized and instructed to undertake the raising of $20,000 for this state."

Iowa's practical interest in the Kansas struggle is illustrated in the following: "Stirring times at Tabor now. Pastor John Todd has a brass cannon in his haymow, and another on wheels in his wagon shed. He has also boxes of clothing, boxes of ammunition, boxes of muskets, boxes of sabres, and twenty boxes of Sharp's rifles stowed away in the cellar." Many other houses in Tabor have in them like accouterments of war. "When houses would hold no more," says Mrs. G. B. Gaston, "wood-sheds were temporized for bedrooms, where the sick and the dying were cared for. Barns also were fixed for sleeping rooms. Every place where a bed could be put or a blanket thrown down was at once occupied. There were comers and goers all times of day and night. After battles, they were here for rest; before, for preparation. Our cellar contained barrels of powder and boxes of rifles," and all around were "loaded revolvers, cartridge boxes and bowie knives, and boxes of swords under the bed." What was it all about? Bleeding Kansas was fighting for freedom, and Tabor was one of the places of rendezvous for the volunteers of the great

struggle. "John Brown of Osawatomie" was a familiar figure on the streets of Tabor in those days.

Now comes 1857, the year of the great financial crash; but it was a year of great activity in Iowa, both in secular enterprise and in church extension. So great had been the numerical and territorial enlargement of our work, that three new associations were organized,—Garnavillo, Mitchell, and Grinnell.

The greatest developmemts of the year were up in the Upper Cedar County, and within the bounds of the Mitchell Association. Already churches had been organized at Bradford, and Shell Rock; and now beginnings were being made at Stacyville, Mitchell, Nora Springs, Rockford, Mason City, Charles City, Hampton, etc.

Stacyville was organized with twenty-three members January 18. The name of William L. Coleman will be forever associated with this place. In the summer of 1856 he came up from a nine years' pastorate at Bellevue, to join a colony at Stacyville. "Stacyville" it must be for there were Stacys at every turn and corner. In describing the newness of the region Brother Coleman says: 'The vast prairies around me are for the most part lying in their uncultivated wildness. The village is about five months old. My dwelling we found without a floor. Our cooking stove answers the three-fold purpose of kitchen stove, parlor stove and study fire-place. Mitchell County has probably more than doubled its population since April. Our population in and around Stacyville is intelligent and generally moral; and with the blessing of God, we hope for a fair share of success in religious and educational institutions."

Stacyville was always a bright spot on our Congregational map.

Brother Coleman was also the real founder of the Mitchell church, although Rev. S. P. La Due, did the preliminary work leading up to the organization and served the church as pastor for five months. He then went over to Rockford to do pre-

liminary work there, for it was his special mission to be a pioneer of the pioneers. Mitchell then came under the pastoral care of Mr. Coleman. Mr. La Due had to do also with gathering material for the church at Nora Springs.

Other churches were organized this year as follows: The McGregor church, Oliver Emerson assisting in the organization. The first pastor, Rev. Joseph Bloomer, beginning in October of this year, fell at his post, February 21, 1858. He was a convert of Doctor Holbrook at Dubuque; studied at Iowa College, graduated at Amherst, 1856, studied awhile at Andover, and then came to McGregor. His time was short; but the results of his work were great. Few churches of our fellowship have been more to us and to the world, than this beloved church at McGregor.

This year the German church of Davenport started upon its life of struggle, sometimes in defeat and sometimes in victory but always a light in a dark place. Names to be associated with this church forever are those of Jacob Graff and Father Frederick W. Judeisch, the latter serving for fourteen years.

Almoral Church, Rev. N. H. Gates, pastor, was composed of "a small colony of eastern people who came here to make homes and build up religious institutions." There is a tradition that the name Almoral is a contraction for "All Moral," a jibe against the town by profane outsiders. It was the purpose of the colony to build here an educational institution. They succeeded only in part. The Illinois Central Railroad, running "where it ought not," left them one side, but Almoral is still a lovely spot, and has many and many times over justified its being.

Grandview church, F. W. Judeisch pastor for fifteen years, on May 21 began a long time service among the Germans of the community, and at length made them over into an English speaking people.

Green Mountain, deriving its name, not from the physical features of this part of Iowa but from the nativity of some

of the early settlers, was one of the organizations of the year. About a year earlier, the question of a church was considered, and what it should be. The general answer was: "Anything but Congregational"; but Congregational it was foreordained to be, for the everlasting good of the people. Early pastors and men of great influence in the community were Robert Stuart and Henry L. Chase. Green Mountain is a spot of perennial verdure in Congregational Iowa.

How easy now to write and read: "Sioux City, organized by John Todd, of Tabor, August 9, 1857." But Tabor is one hundred and fifty miles away; and this is "the Parson's" second trip on horseback through the mud and mosquitoes of the Missouri Bottom to gather into a church organization less than a dozen people. The church had no pastor, and was not to have for four or five years, and there was no minister of the Congregational name within seventy-five miles. There was nothing here but faith and hope and courage and great expectations; but from that day to this, the church has held steadily on its way of blessing to the world.

To one familiar with our Iowa history, the name of William P. Avery, a graduate of Amherst college in 1839, is inseparably linked with Chapin and Hampton. He had no other pastorates in Iowa. Hampton began with five members. Mr. Avery served the church for fourteen years. For twenty-five years and more, he was totally blind. Chapin and Hampton will never lose the savor of his gentle and beautiful life.

Plymouth Des Moines blossoms into life, a vigorous plant from the first. It was large enough, and strong enough, and self-sacrificing enough to be self-supporting from the start. Almost from the beginning, take it all in all, it has been the leading church of our denomination in the state. Its first pastor was Rev. J. T. Cook. We will hear from other pastors later on.

One of the significant events of the year, was the resignation of Julius A. Reed as Agent of the Home Missionary Society

to take the treasurership of Iowa College, and the coming of Jesse Guernsey of Dubuque to take Mr. Reed's place as the Home Missionary Agent. As we said at the beginning of Mr. Reed's service, in 1845, so now we can say with emphasis: He was a man for the place; he did splendid work; more than sixty churches were organized under his supervision in the twelve years of his service.

Two other notable events of the year were the incorporation of Tabor Academy, the embryo of Tabor College, and the coming of Pres. William M. Brooks to begin his thirty years of service for Tabor and for Iowa. Most hearty greetings to the school and to the man, for both are worthy Iowa institutions for which we are profoundly grateful.

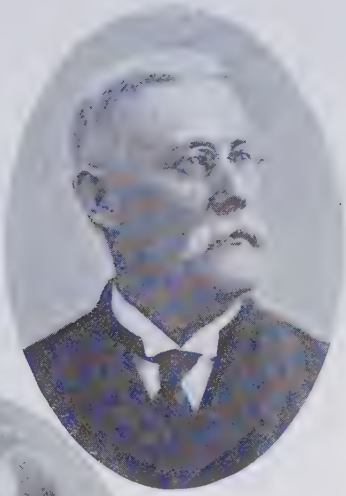
This year Ephraim Adams commenced his fruitful pastorate of fifteen years at Decorah. Years later he confessed: "It was more of a sacrifice for me to go from Davenport to Decorah than to come from Andover to Iowa."

The State Association had the staple subjects for resolutions: The Chicago Theological Seminary, Home Missions, and slavery. The resolutions respecting the Home Missionary Society in its relation to slavery were to the effect that the action of the Society is satisfactory only that it is not satisfactory. The decision of the "Supreme Court of the United States in the case of Dred Scott" was characterized as "a violation of the law of God, and of the spirit of the Constitution, and is the civil and moral assassination of the African race; that all humane and Christian men in the nation are called upon to disregard it; and that we desire especially to commend all faithful pastors and preachers who are laboring to arouse the people of the land to the enormity and baseness of that decision."

Congregationalism proves itself to be a determining factor in political issues. "After the passage of the Kansas-Nebraska bill," says Mr. Reed, "the Free Soil men of Iowa nominated a ticket not expecting its election, but in order to have the

R. C. HUGHES

JOHN GORDON



W. M. BROOKS

GEO. N. ELLIS

F. W. LONG

PRESIDENTS OF TABOR COLLEGE

state canvassed in the anti-slavery interest. At the same time the Whigs nominated James W. Grimes for the office of governor. Mr. Grimes proposed to the Free Soil party through Father Turner, that, if they would support him, he would canvass the state upon three issues: Opposition to the extension of slavery; the passage of a banking law; and a third which I do not now recall but which did not specially interest the Free Soilers; but that if they would not support him he would let the election go without effort. A second Free Soil convention accepted Mr. Grimes' offer, and withdrew their candidates. The election of Governor Grimes, and the formation of the Republican party was the result. The point on which the acceptance of Governor Grimes' proposition, and his election turned, was the confidence which the Friends (or Quakers) reposed in Father Turner." For once "even our good Homer nods." That third issue was temperance, a matter in which he and the party were interested almost as much as in the question of slavery.

Hard times continued into 1858, but it was a year of increase. Mitchell Association alone reported new churches at Algona, Chapin, Charles City, Mason City, New Hampton, Osage, Plymouth, Riceville, and Rockford.

After two years of hard work Father Taylor of Algona, had a little church of five members, only three outside of his own family. After a year of service, Father Avery succeeded in organizing at Chapin.

As we have seen, back in 1855, Charles City was a part of the Bradford field. Superintendent Guernsey wrote: "Instead of the three or four mud cabins of 1854, there is a town of 1500 or 2,000 inhabitants, with dwellings neat and tasteful, business houses, etc.; and, last but not least, with a promising church organization under the care of a young and gifted missionary of the American Home Missionary Society." This gifted young missionary was John Windsor. His brother William was about twenty miles up the valley at Mitchell. These

brothers were the first graduates of Iowa College—in fact were the whole class,—and both were graduates of Andover Seminary. Father Windsor was about forty miles away over at New Oregon in Howard County.

Mason City, organized with eleven members, March 7, was the handiwork of Thomas Tenney. "Father Tenney" came from Massachusetts in 1855, and settled in a grove which became the village of Plymouth. He organized the churches at Plymouth and Shell Rock, and was pastor of all the churches in the region, including Mason City, for several years.

New Hampton had among its pioneers the Gurleys and the Gardners, and J. H. Powers, not yet plural. It goes without saying that these people would organize a Congregational church, preacher or no preacher. It was for the most part "no preacher" for a good many years. Rev. J. C. Strong came over from Bradford to assist in the organization, and he gave them an occasional service, but the church was a "seed having life in itself."

Osage began as an Old School Presbyterian church, but the people of the community were not Old School people, and the preachers about—W. L. Coleman, the Windsors on either side at Mitchell and Charles City—were not Old School preachers. Old School Presbyterianism had no show in that part of the country. So it came about that on December 18, of this year, the Old School Church came out into the better way, bringing their unfinished brick meeting-house with them and their New School Presbyterian preacher too. Straightway, the church nearly doubled its membership. For nearly a decade this good man, "Parson Smith," the Rev. William J. Smith, was pastor of the church.

The Riceville church beginning under the title the Saratoga church and then the church of Saratoga and Jamestown, was another inevitable; for the Seeleys and the St. Johns were there, and Rev. W. L. Coleman was only about twenty miles away and Father Windsor was about the same distance on the other

side. The first Sunday after coming these families started a Sunday school, and they had religious service every Sunday, whether they had a preacher or not. The church was organized in a rude shanty, the home of Deacon St. John—a full half decade before the coming of their first resident minister, Rev. Edwin Teel. They were supplied in part by Brothers Coleman and Windsor but a good deal of the time they had only "deacons' meetings," and they were edified thereby.

We have already caught a glimpse of Rev. S. P. La Due, doing preliminary work at Rockford. The church was organized with five members. Strong men and women gave tone and character to this church in the early times.

All these were new churches in the Mitchell Association. Other parts of the state were not wholly inactive. A church was organized at Edgewood January 25, this being in effect the old Yankee Settlement church reorganized. At Polk City, April 3, a church of five members was organized by the adoption of the following: "That we have perfect confidence in each other's Christian character and regular church standing, and that we deem it expedient to organize a Congregational church, and will unitedly act in sustaining the same." Rev. J. K. Nutting was the first pastor.

Onawa, over on the Missouri Bottom was organized by Father G. G. Rice, of Council Bluffs, and Mr. Rice continued for a season to shepherd the little flock. For twenty years we wrote, "C. N. Lyman of Onawa"; and his influence still abides in all the region.

Nevinville was organized October 30. Rev. H. Penfield of Quincy, Adams County, thus wrote: "In addition to other points, I have preached at Nevin, or what has been usually called the New England Colony. The families are nearly or quite all Christian families. They commenced holding religious meetings soon after they reached the ground, and have kept them up to the present time. A few days ago, we organized a church of nineteen members, and embracing all the

religious elements of the settlement. Almost every one of the Eastern states is here represented, and also Ohio and Illinois; and we expect that each will have an influence to draw friends and acquaintances, and thus make a large and important settlement!"

These expectations were not realized. The railroad passed by on the other side, the Creston side, and Nevin has given her strength to the upbuilding of other churches and communities.

The last organization of the year was at Central City. The Blodgetts were there in force, and other people just as good; and the church has always been "a city set upon a hill," though the location of the building is in a valley.

Luther R. White was this year called from his work. His last service was the building of the meeting-house at Brighton. He painted the pulpit, but he never preached from it. He saw the building completed, but the first service in it was in connection with his burial.

In 1859 the hard times were harder than ever. Superintendent Guernsey thus described the condition: "There has been not a little real destitution. If you go into not a few homes you will find no meat on their tables, no sugar in their bowls, no tea or coffee in their cups, and often no flour, except that made of Indian corn, in their barrels." Salaries of missionaries were cut down, and unpaid, and children went barefooted all winter.

"It was distressing," one writes, "to see the little ones running around in mid-winter without a shoe or stocking on their feet." But the Superintendent reported wonderful developments, especially in Mitchell Association, where, in a region unexplored five years before, there were now scores of towns and villages and churches. He made especial mention of Osage, four years previous a naked prairie, but having now a population of one thousand or more, a church with a substantial brick building, and a schoolhouse that would put to shame many of the smart towns of New England. We cannot

but smile at the Superintendent's enthusiasm over that schoolhouse, for it was really a very plain affair. He tells of the joint meeting of the Mitchell and Garnavillo Associations held at Osage; and how Deacon St. John and his family came over from beyond Riceville, a distance of about twenty-five miles, with an ox-team to attend the meeting.

There were great developments this year in the missionary fields, but not many new churches.

Earlville, first called Nottingham, was organized February 6, the first services being conducted by Rev. H. N. Gates of Almoral, in a railroad car. The two churches had been in very close association from the beginning, usually having the same pastor.

Exira was the next church to be organized. Rev. O. Cummings was the pastor. No pastor ever had better backing than he in his membership. Deacon Bush was "Deacon Bush" for twenty-three years, and carried the name with him to the grave.

The Dunlap church, organized as "The Congregational church of Harrison," May 8th, started out on its noble mission with a membership of six. The Kelloggs were there then as they are there now. H. C. Lyman, the first deacon, held that office for more than thirty years. Rev. Henry D. King of Magnolia organized the church and had the pastoral oversight of it for several months. When the church was organized, there was not a single house on the present site of Dunlap, and the nearest mill and Post Office were at Council Bluffs.

Fontanelle set out with eighteen members, Rev. Joseph Mather, pastor.

At the meeting of the Association this year "The Oberlin Rescuers" were encouraged by the following resolutions:

Resolved, 1. That we extend to these brethren and fellow-citizens our hearty sympathy, and say to them: Be courageous in enduring wrong for the sake of right. We believe that the result of your case will have an important bearing on the cause of liberty throughout the whole country.

2. That we recognize the providence of God, which is using the enforcement of this unchristian enactment to increase the humane and Christian opposition of our fellow-citizens to the whole system of American slavery, whether established by enactment of the general government, sanctioned by the Supreme Court, or enforced by federal officers.

3. That we now take up a collection in aid of the brethren and friends in bonds in Ohio, and that the same be forwarded to Rev. H. L. Hammond of the Congregational Herald, for them.

"A collection amounting to forty-six dollars was taken up."

In this year, the location of Iowa College was changed from Davenport to Grinnell. There were several reasons for the change. Davenport was no longer central to the constituency of the college, and did not prove to be the congenial home for it that was desirable. There was a growing feeling in the interior that a river town was not a suitable location for a college. Moreover J. B. Grinnell was at Grinnell, and Grinnell was planning for a college, and had one in sight and under way; so the trustees sold their property at Davenport, and had about $9,000 after debts were paid to put with the $36,000 cash and campus value donated by the citizens of Grinnell.

In the records of the General Association for June, 1859, at Muscatine, we find the following: "A letter was read from Chauncey Taylor, with an application from the Northwestern Association, organized at Webster City, February 19, 1859, to be connected with this body. Voted to grant the request with the recommendation that they change their name to the Fort Dodge Association."

This they did not do; for the matter had been fully considered, and Father Taylor cut the discussion short by saying: "There will never be anything to the northwest of us, but Indians and grasshoppers." So the name was adopted and continued for thirty-five years. How inappropriate the name, a glance at the map will show, for Eldora, and Parkersburg, and Allison away on toward Dubuque, were in the Northwest Association. The association started with eight churches and three ministers; the churches being Alden, Algona, Clear Lake,

OSAGE CHURCH BUILDINGS

Ellis, Fort Dodge, Iowa Falls, Otho, and Webster City, and the ministers, Chauncey Taylor, T. N. Skinner, and J. Wilcox.

In April of this year the first and last steamboat invaded the bounds of this Association. The year marked substantially the close of navigation on the inland streams of Iowa. Until now the dream of the stream lingered in the hopes of the people. In the spring of this year the business men of Fort Dodge organized a stock company to build a boat for the Upper Des Moines. The stock found eager purchasers, and a stern-wheel vessel of fifty tons capacity, named the Charles Rogers, was built for this service. One dark night in April, Captain Blackshire came steaming up the river and blew a blast so long and loud that the citizens imagined a whole fleet had come to pay a visit to Fort Dodge, and in a few minutes the banks of the river were lined with men, women and children who were jubilant over the fact, that now at length the city was brought into close contact with the rest of the world through this great highway of travel and commerce. Alas, this glorious vision was too bright to last! The vessel made a half dozen trips to Des Moines and Keokuk, bringing up immigrants, groceries and provisions, and returning with potatoes, grain, and excursion parties at half rates; but the low water put a stop to the business, and the boat was sold. Not until a decade later was the whistle heard again, and that not down in the timber, but out on the prairie, east of the town, heralding the approach of the railroad train.

The record for 1860 begins: "Unprecedented propserity! Our prairies never groaned beneath such a burden of wealth." Just the time for dedications. McGregor dedicated, and Stacyville and Osage. The Osage unfinished building inherited from the Old School church was completed by the sale of pews, thereby leaving an inheritance of trouble to the generations following. At the Stacyville dedication, the audience was electrified by the announcement that a friend in the East had sent them $30.00; and again there was a great sensation as

Brother Coleman read a communication from the Congregational Union which said, "It may be interesting to your people to know that the money, one hundred and fifty dollars that we send you, is the contribution of Deacon P. Haven, of New London, Connecticut." The thirty dollars came from the same man. How did he become interested in Stacyville? Simply by noting the fact that this little church the year before had given thirty dollars to missions, and he concluded that it was made of the right sort of stuff, and was worthy of encouragement.

The new churches this year were Prairie City, Cedar Falls and Monticello. Probably the Cedar Falls church was the most excessively Congregational church ever organized in Iowa, for it was a reaction from Presbyterianism, and L. B. Fifield was pastor.

Up to this year of grace, notwithstanding all the unexpected developments, some of the people, and leaders of the people, were still unbelieving as to the future of Iowa. An exploring missionary thus characterized the country: "All of the Missouri slope is destitute of timber. It never can be settled, except in small localities, till timber is raised. There are groves of timber, around which settlements are being made, and from these other settlements will work out; but the process must be slow, unless railroads come to their help. Land, in a large portion of western Iowa, is worth just about as much, for all present use, as it is in the Atlantic ocean. It is good for nothing; and will be good for nothing only as the slow growth of timber shall give it value, or railroads shall bring in fencing and building materials." Why was not the reader there to preëmpt a few quarter sections of that worthless land to enrich himself and endow Iowa College and Tabor College, and the American Home Missionary Society! And why cannot some of the men who have possession of that same worthless land use a portion of their wealth according to this wise suggestion!

This same far-sighted prophet gave this further instruction and advice to the officers of the Home Missionary Society: "The central portion of the state, the counties lying on the Des Moines, and the southern tier of counties, and, with some qualifications, all that section which lies north and east of the Des Moines river, is capable of being settled. According to these views, your great work as a Home Missionary Society, this side of the Rocky Mountains, must be, in cultivating the ground you have already gone over. The wave of emigration has spread out as far as it can. It must now turn to the work of filling up the ground already gone over. It is utterly impossible that our population should spread over as much territory in the Northwest, during the twenty-five years to come, as in the twenty-five years past. There is no place for them!" Listen to this, Northwestern Iowa, and the Dakotas and Wyoming and Montana! You have no business even now to be anything else than a howling wilderness, for the word of the prophets must be fulfilled!

The following item in a report to the Home Missionary Society, of a Presbyterian missionary in Iowa suggests a chronic grievance which this year becomes acute. The missionary said: "I have lately read a letter and circular from Rev. Mr. Norton, agent for the Church Extension Committee in the West, desiring me to take up a collection for that cause, and stating that he does not think the American Home Missionary Society's holding the rod over us *in terrorem* need deter us from going forward in said work."

To make plain the meaning of this, a bit of history is required. When the American Home Missionary Society was organized, in 1826, Congregationalists and Presbyterians united in supporting the organization, and both denominations received aid from it in the planting and fostering of their churches. All went well for a time, but before long denominational zeal took the place of Christian charity, and even the rule of Christian comity could not be maintained. The Pres-

byterians at length proclaimed in a meeting of the General Assembly that henceforth it would be their policy to push for the organization of Presbyterian churches in "advance of all others." Our people contended that in every new community where a church was to be organized, a majority vote should decide whether the church should be Presbyterian or Congregational. Our state Association took the matter up in 1855, and resolved, "That the new measure of the General Assembly is inconsistent with coöperation in Home Missionary work, and, if persisted in, must speedily result in disruption." Again in 1857, our brethren said: "Whereas, the church extension scheme of the Presbyterians is entirely inconsistent with the coöperation of the two denominations that sustain the American Home Missionary Society, Resolved, that if this system be continued, we recommend the calling of a convention with reference to an amicable separation of the Presbyterian and Congregational churches in the Home Missionary work."

And now, in 1860, in a series of resolutions, eight in number, the Association reviewed the case, protesting that the Presbyterians by their scheme and practice of church extension were violating the principles of coöperation, and advising the Society hereafter to limit its appropriations to the Presbyterians to their contributions to its treasury. Now this was "the most unkindest cut of all," for, for years, the Presbyterian appropriations had been far in excess of its contributions, and those contributions had been growing less from year to year. Evidently a crisis was at hand. Separation seemed inevitable. The next year the Presbyterians withdrew from the American Home Missionary Society, leaving to us alone the great name and the great work of this great national Society.

Chapter VIII

IN THE WAR TIME, 1861–1865

In 1861 "the irrepressible conflict" reached a crisis. For a long time it had been going on in state and national legislation, and in angry and bloody debates both North and South. December 20, 1860, South Carolina seceded. January 9, 1861, "The Star of the West" was fired upon in Charleston harbor. February 8, Jefferson Davis was elected President of the Confederacy. March 4, Abraham Lincoln was inaugurated President of the United States. War was inevitable. April 12, Fort Sumter was bombarded. April 18, the United States arsenal at Harper's Ferry was destroyed by the Federals. June 3, the battle of Philippi; June 10, the battle of Big Bethel; July 20, the Confederate capital was established at Richmond. The War had actually begun.

It goes without saying that Congregational Iowa was profoundly affected by these events. New England feared that the Upper Mississippi might join the Confederacy, that in that way the great river might flow "unvexed to the sea." Father Turner speaking for Iowa, said, "I have no more fear of our state joining the rebel South, than I have of Gabriel's joining Satan." At the meeting of the General Association the brethren spoke with no uncertain voice. By unanimous vote they said: "Resolved, that in this struggle to put down rebellion, we pledge the government our sympathy, our efforts and our prayers, feeling that the good of our land, and the good of the world requires that our government should sustain itself at whatever sacrifice of treasure and blood."

They also characterized the conflict as a struggle between

"liberty and despotism, freedom and slavery, right and wrong, God and Satan." And they expressed the confidence that the "God of battles" would bring the conflict to such an issue as "to glorify himself, and purify the nation from the curse of slavery." The Minutes of the year record that "during the evening the Star Spangled Banner was sung with great zest, the whole congregation joining in the chorus. The choir also sang The Flag of our Country, and other pieces."

J. K. Nutting, from his little parish at Bradford thus wrote to the Home Missionary Society: "Almost while I write, I hear the roll of the drum calling men to defend the precious legacy of our fathers. I have felt it my duty to hand in my name, among the rest, as ready for the contest. We are all prepared to die for our land, and the sacred right God has given us. I cannot help feeling that the battle of our country will be decided by them that kneel rather than those that march, though both are necessary; and I am sure that many of Cromwell's men will be found in the army!" In a postscript, he says: "I suppose the war will embarrass you. Never was a time when we more needed your prompt help, but we will dig, if you cannot help us. Credit me two dollars, and send the balance."

S. P. La Due, of Rockford followed in the same vein: "Probably nine-tenths of all the able-bodied men through this entire region, including youths and white-headed men, meet weekly for drill, and hold themselves ready to respond to any call of the government."

Brother Reed Wilkinson of Fairfield gave this information: "Over a hundred of our young men have gone to join the army, in response to the President's call. Although we have a large majority here in favor of the Union, still there is in the county a large number of individuals who sympathize deeply with the rebels." Later he reports: "The pecuniary strength of the church has been considerably reduced within a few months by the withdrawal of two or three hitherto prominent members

on account of their pro-slavery and Southern sympathies." This was one of the bitterest ingredients in our cup of woe. It was a civil war, a fratricidal contest; households were divided; brother met brother on many a fatal field. The Lord hide our faces from another scene like this!

Another, his name withheld, wrote: "This report belongs more properly to the war department than to the Missionary rooms. Last Sabbath, after gathering in the grove for religious worship, we were called upon to dismiss our meeting, and make all possible speed to the line to prevent a threatened invasion of the enemy. Before Monday morning, almost all the able-bodied men in three counties were along the line or in Missouri. The enemy had been routed, but these almost weekly calls to the borders are having a deleterious effect upon the interests of religion."

Evidently the same pen later gave this vivid picture: "We are on war ground, and in the midst of contentions. Alarm bells, and alarm drums, roaring cannon and glistening bayonets, men preparing to march, and women preparing provisions for them! Here all are enrolled on the list of the Home Guards either as effective or reserved forces, and all that can carry arms, from the young man of sixteen to the old man of seventy, are drilled to the use of the weapons of death. The effective force has been called on twice to repel invasion, and once marched as far as Memphis, Missouri, and at present, there are over one hundred men, from this vicinity, in Knox Co., Missouri, keeping in check the rebels. Last Sabbath morning, at three o'clock, we were aroused from our beds by the alarms. We had but a small Sabbath school that morning, for the women were preparing food, and the men ammunition. At one-thirty, p. m., we were ready for the march, and started, expecting to be attacked before Monday morning; but in the providence of God, we were disappointed, and the main body of the expedition are now at home. Last week, we had a pretty severe battle down the river about eighteen miles. We live in jeop-

ardy every hour, and we need your prayers, and the prayers of all good people."

Later in the year Mr. Nutting thus described the situation: "The flower of our youth are now in the army; and so hearty has been the response to the call of our country, that there are not left men enough, even with the help of the ubiquitous reapers, properly to harvest the grain. There are sensible gaps in our congregation. The prayer meeting lacks some of its ornaments, and the church misses some of its members. We had again begun to stir in the matter of a church building, but, with great reluctance, we shall have to defer once more."

Brother O. French, of Knoxville, wrote: "In addition to former trials, and discouragements connected with this field, we are now feeling, in common with other sections of the country, the sad effects of the civil war which is sweeping like a tornado through this fair land. Some four hundred volunteers, including a company of Home Guards, which is now in active service in Missouri, have gone to the war from this county which has a population of only about sixteen thousand with three thousand voters."

These are samples of communications from our Iowa fields, telling of the mustering of troops, the marching of men to the seat of war, the sad farewells, the depletions of families, churches and communities, and the thousand incidents connected with the first year of the war. Of course, church extension was at a standstill. Only Civil Bend, which was really a reorganization, and Davenport Edwards, another reorganization, and Ulster, a branch of the Rockford Church, were reported as the new organizations of the year.

The first Congregational Church of Davenport was organized in 1839. Rev. G. F. Magoun was the last pastor of this first church. He began in 1855. Under his ministry, there were repeated revivals and large accessions to the membership which ran up to two hundred and fifty. The church lot was increased in size, and plans adopted for a large edifice.

In 1859 came the financial crash, and the church was prostrated. The load was so heavy that the people gave it up in despair, and in 1860, the church virtually disbanded, after a prosperous existence of twenty-one years. "For almost a year, the church was closed, mute witness of hard times, financially and spiritually." How complete the collapse of the church was is seen in the following record: "Rev. William Windsor, sent out by the Home Missionary Society, organized the Edwards Church with twenty-six members, August 17, 1861." Only twenty-six out of a membership of two hundred and fifty! Mr. Windsor was familiar with Davenport. He had graduated there from Iowa College in 1854. In the five years of his pastorate, he gathered in over one hundred, brought the church to self-support, and raised the salary from four hundred dollars to one thousand dollars.

The war brought special hardship to our missionaries and pastors. Superintendent Guernsey wrote: "There is bread enough and to spare. None of our brethren are suffering for lack of such things as our soil has so abundantly produced. But many of them are without a dollar with which to provide other necessaries for the table; and the winter's cold has found not a few, together with their wives and little ones, unprovided with winter clothing. An excellent brother who has grown old in the missionary service, wrote me a few weeks ago, to say that he had only his summer clothing to wear, and asking if I had at my disposal any clothing with which to supply his need. There was no word of complaint, no breath of conscious hardship. He concluded by saying, 'If you have nothing, let this be as though it had not been written.'"

The wife of a missionary thus sets forth her husband's need: "When you were with us, you mentioned that sometimes articles of clothing were left with you for disposal among the families of home missionaries. We have been hoping for some time to receive a draft from the Society, but the state of the treasury is such that it may be delayed much longer, and as

Mr. M. is really suffering for winter clothing, it has occurred to me that you might possibly have on hand some articles which you would send him. He is reduced to his last pair of pants, which are very thin, and already patched in several places. He is obliged to wear his delaine study gown to do all his outdoor work and errands about town, for his old working coat has been mended till but little of the original is to be seen, and lately it has quite given out. He has but one vest, and that a second hand one, much worn." These are samples of communications to the superintendent in those days; and indeed superintendents of later days were not at all strangers to like appeals.

If the reader had known Father Hurlbut, as the writer knew him, his eyes would fill with tears as mine do now, as I copy what he wrote to the Home Missionary secretaries in the fall of 1861: "Since my commission expired, I have had very little income. The old stock at hand was not large, and the barrel for a long time has seemed to be empty; and yet my wife has been able, every day, to scrape up a little to make another cake. So we have lived for months past, but how, I can hardly tell. If I were worthy, as the widow of old, I should think it was lasting, as her cruse of oil did, by divine special care!" Then he speaks of the benefaction of home missions as "good news from a far country, cold water to a thirsty soul, strength to the weary, hope to the faint, health to the sick; what a solace and comfort in our straitened circumstances!" A noble, gifted, gracious, guileless man, this Rev. Joseph Hurlbut of Fort Atkinson. The burying-ground of the little village is hallowed by his ashes.

The work of the churches this year was greatly interrupted but not wholly suspended. Some of the enterprises begun before the shot at Sumter were finished after that event. Brother Adams dedicated a fine building at Decorah, and Father Windsor a more humble structure at New Oregon. Superintendent Guernsey reported the dedications: "Sat-

urday evening the ladies are at the church, with a few of the men, putting on the one hundred and one last finishing touches. Father Hurlbut of Fort Atkinson is there, and Father Windsor of New Oregon, and Brother Coleman of Stacyville, to rejoice with Brother Adams and assist in the dedicatory services." Sunday morning, at the appointed hour, "the people gather with glowing faces and elastic steps" to the new sanctuary until it is crowded to its utmost capacity. Mr. Guernsey preached the sermon, and Father Windsor offered the prayer of dedication. Then Brother Adams made the financial statement, showing that the building cost $4,127.87 and all bills paid, or provided for, lacking only $150. Five dollar subscriptions and a collection reached a little beyond that amount, and the great task was accomplished. A start on the building enterprise was made in the fall of 1858. The basement was completed in the fall of 1859. Work on the superstructure began in May of 1860, and now in the middle of November, 1861, the work was finished.

The New Oregon dedication was only a week later. The finishing touches on Saturday must include the construction and setting up of the pews, the cleaning of the room, etc., etc. The windows were covered with mortar, putty and paint. "Let them alone until the warm weather," said the men, but the women said, "No, we don't want to dedicate the dirt." The Sabbath was cold, and the air was filled with the flying flakes of the first snow of the season. But this was the first sanctuary to be dedicated in Howard County, as the church was the first organization. The people came from all directions and long distances, and the house was full. The superintendent preached the sermon. Father Windsor told the story of the beginnings of the church, five years before, when there were only four or five cabins in the place, and of the building enterprise begun in the spring of 1860. Money subscriptions were out of the question. Trees were donated; a "Bee party" had a frolicsome time, encouraged by the presence

and provisions of the ladies, in the felling of the trees; then followed a "bee" to prepare the logs for the mill; another "bee" to haul the lumber to the church; another with pick and spade to quarry the stone from the hillside; another to haul the stone; another, with the help of a mason, to put in the foundation; another to raise the frame. An old friend of the pastor at Dubuque donated the doors and sash; friends in Portland, Maine, gave the shingles; Doctor Gulliver's church of Norwich, Connecticut, sent out thirteen dollars, Deacon Haven of New London, thirty dollars, and the Congregational Union, two hundred and fifty dollars.

The cost of the building was about one thousand dollars. The shortage at the dedication was about one hundred and forty-five dollars, one half of which was raised at the service, the balance being assumed by the pastor and the officers of the church. Brother Adams of Decorah offered the dedicatory prayer, and this first building of the Vernon Springs-New Oregon-Cresco church was completed. How familiar this dedicatory service, but each occasion of the sort brings fresh enthusiasm, and the story of them never loses its enchantment.

Before the first year ends, the bravery of Iowa troops had been tested at "Bloody Belmont" and other fields of battle. February 16, 1862, Fort Donelson surrenders to Grant. April 6 and 7, Grant is victorious, but at fearful cost, at Pittsburg Landing; June 26, to July 1 the "seven days' battles in Virginia"; September 17, the awful carnage at Antietam; so run the dates of the second year of this gigantic conflict. The records of Congregational Iowa were records of congregations depleted, churches suspended or broken up, women at work in the field because the men were in the army; Iowa soldiers wounded or killed, the bodies of a few of these being brought home for burial.

Rev. G. H. Woodward of Toledo writing of this time said: "This new county, which eleven years ago had but eight

inhabitants, has sent out some two hundred and fifty of her sons to the battlefield."

Brother Hemenway of Salem also wrote: "Many of our members are now in the armies of our country. We have good representations in the First Iowa Cavalry; the Seventh Infantry which suffered so severely at Belmont, Missouri, and a full company of the finest drilled soldiers in the Fourteenth Infantry. In this company, there are between twenty and thirty young men connected with the Salem Sunday school and congregation. We invited the whole company to attend our Sunday school concert. After the exercises closed they formed in front of the house, and gave three cheers for the people who worship there; and then three cheers for the children of the Sunday school. On the morning of their departure, they again formed in front of the church to receive some tokens from the school, and take a farewell blessing from them and their friends." This was at Salem, settled by Quakers, from South Carolina; four-fifths of the population at this time being Quakers, and the Sunday school made up largely of the children of Quaker families! "It was difficult for these people to keep their anti-slavery and their anti-war principles in practical harmony."

This also from Brother A. J. Drake of Mount Pleasant: "In such a time as this, what can we report? All around is nothing but the preparation for war, and the excitement and confusion of a camp. We are so near the scene of active hostilities, that it seems as if we could almost hear the thunder of the cannon, and look with our own eyes upon 'the garments rolled in blood.'"

A pastor says: "Our boys were decimated at Belmont." And another speaks of one of his members as "a prisoner in the South since 'Bloody Belmont.'" A missionary in Northeastern Iowa writes: "Some thought it strange that I should give my consent for my son to go, but I told them that I would be ashamed of him, if he did not go. Still, it was one

of the severest trials of my life to part with him." Another says: "Our last young man in the church leaves us today."

Mr. Spaulding of Ottumwa wrote: "Every few days, the corpse of a soldier is followed to the grave, or is brought to the depot to be carried elsewhere for burial. Some are brought back sick or wounded, and some who went from us, are wounded abroad, and some have fallen in battle. In going to aid in the installation of a brother in the ministry, the delegation from this church had occasion to pass a point where, a little time before, about two thousand men had been engaged in deadly conflict, and the railroad tracks had been damaged by the effects of the artillery."

Here is a communication which brings it all back! "One of our young men who went to the war has died of the measles in the hospital of St. Louis. One of his comrades from here went to see him, and found him dead, his couch and clothes completely drenched, and those who had the care of him asleep!" Haven't I seen every item of this with my own eyes, and don't I know the ravages of the measles in the army? This poor missionary from northern Iowa goes on to tell that his son is sick with the measles and that four of his comrades have just been swept away by this scourge. Later this boy, too, was dead, and it is all just awful! "War is hell!" howbeit, there may be something worse than war. So thought the soldiers of the North; so thought the soldiers of the South; so thought a million freemen who would set the bondmen free, and giving themselves in sacrifice they sang:

"As he died to make men holy,
Let us die to make men free,
For God is marching on."

Brother Manson of Marion describes the anxiety following a battle: "For three weeks after the battle of Pea Ridge, the anxiety was intense to get the list of killed and wounded. One funeral sermon I have preached, another I expect to preach as soon as the friends can meet together. The Ninth

Iowa Regiment stood in the center of the battle, and more than one-third were either killed or wounded. The price of liberty is dear."

A missionary in Southern Iowa was severely criticised by some of his people "for praying for our country and volunteers." They said, "We never heard the President prayed for until you elected Lincoln." They say, "that we are waging an unjust war on the South, and that preachers originated the war, and that the preachers have much to answer for, for they have caused all these wholesale murders." "Our community," he said, "suffered severe losses at the storming of Fort Donelson. Some of our best young men are taken away. From this neighborhood, we had eight killed and eighteen wounded. The ladies were busy for days scraping lint and making things for the comfort of the wounded." So it all comes back, the horrors, the antagonisms, the heroism, the sacrifice, the devotion, the pathos, of that awful, magnificent struggle!

Another missionary in Southern Iowa tells of the danger incurred in his work: "One appointment I have been obliged to give up in consequence of the danger attending it. The danger became so apparent at one time that the friends of free speech came in from places miles distant to protect me. When I arrived at the schoolhouse, I found enemies armed to prevent my speaking; but the Union element prevailed, and I preached, but have not visited the schoolhouse since. The leading man among this class is a Cumberland Presbyterian preacher. He was in this place a few days ago, and in our house of worship, debating the question of the divine origin of slavery; and when his sympathizers left the place, they went hurrahing for Jeff Davis."

The record of opposition and disloyalty continues. Another missionary from Southern Iowa reported: "After the reverses at Richmond, the secessionists among us were greatly emboldened and became quite troublesome. And our people were in a constant state of excitement. At a small place five

miles distant a recruiting officer was set upon, threatened with hanging, and driven from the place. Three of the wretches engaged in the assault have been arrested. As a consequence their fellow traitors were greatly enraged, and made all sorts of threats. We are under the necessity of patrolling our streets at night, and keeping a sharp lookout. The people are in a feverish state of excitement." The *Eddyville Star* had this item: "Twice in Mahaska and once in Marion Counties have preachers been driven from their pulpits because they prayed for the government and the Union armies." There is, however, another view of the situation in Southern Iowa. The Union side was growing stronger every day by the coming of refugees from the South, driven out because of their fidelity to the government and their opposition to slavery. Many of them were compelled to flee for their lives, leaving all their possessions behind; a large number of slaves, also taking advantage of the unsettled state of things, slipped across the border, and found temporary homes in Southern Iowa, the Iowa Home Guards being a police protection to all such contrabands.

And still the record of loss and sorrow goes on. A pastor says, "A leading man in the church was killed at the head of his company at the hard fought battle of Pea Ridge." Another pastor writes: "One of our members, a major in the army, was severely wounded at Fort Donelson. Another member has now three balls in his body received at Belmont."

William Windsor of Davenport thus tells of the situation: "The war has absorbed public attention to the exclusion of every other theme. Several regiments were recruited and barracked here the past fall and winter. The Sabbath morning on which Fort Donelson was surrendered, as I was going to church, a dispatch was put into my hands, calling for hospital supplies. In accordance with the request, I gave notice that the ladies of the congregation would meet in the afternoon to prepare lint and bandages for our wounded

OSAGE PASTORS AND WIVES

soldiers. The consequence was, our church was nearly empty at the afternoon service, and in very many houses the afternoon of that day was spent by parents and children in scraping lint and tearing bandages. By daylight next morning the needful supplies were all ready, and were soon on their way to Cairo. So many soldiers have been among us, so many residents of this town and county are in the war, and the dead and wounded are so frequently brought back to us, we feel that we are very near the seat of war. I never go down the streets but I see cripples in uniform. We all feel proud of our state troops, and are assured that if an Iowa regiment is in a fight, there will be sure to be a list of killed and wounded in that regiment. Two companies of the Iowa 2nd, that stormed the intrenchments at Donelson, are from this place."

Brother Smith reports eighty volunteers from Osage Township with two hundred voters. "Some thirty of these have left us during the last three months. Mothers, wives, sisters and all, begin at last to realize something of the terrible cost at which the war is carried on. A company recently left our village on Sabbath morning. I was called upon to say something and lead in prayer upon the occasion of their departure." Father Emerson of Sabula pictures the sorrows of the war, describing the soldiers' funerals he has attended; but he also paints the glories of patriotic service. The buried soldiers belonged to the Second Regiment of Iowa Volunteers, "whose gallant bearing on several occasions won the special commendation of their commanding general, and whose flag, riddled with bullets, was subsequently received by our state legislature with pride and satisfaction, and was hung over the speaker's chair in the hall of the House of Representatives." Iowa troops were with the men of whom Gen. O. O. Howard said, "I knew that Western men would fight well and nobly, but I did not know that they went into battle, and stormed strong forts like men on dress parade."

Other communications from missionaries and others in this

war time of 1862 lie before us, asking for a place in our history, but they must forever remain unpublished, and hid away forever from sight in the files of the Home Missionary.

There was little but war news for this year. However, the work expanded a little. The state was divided into two missionary districts, Julius A. Reed, coming back into the work from the college, taking the southern half of the state while Jesse Guernsey continued in Northern Iowa. This year Doctor Magoun was elected President of Iowa College, though it was three years before the chair, lacking the wherewithal to support it, was ready for him.

The Minutes show only two churches organized this year, the one at Burr Oak, near Decorah, and the other Black Hawk, a country church out from Fairfield, and under the wing of the Fairfield church. The resolutions of the General Association this year gave thanks to God for the victories of the federal armies, and scarcely less for their defeats which promised ultimate success to the national cause. They recognized "the wisdom, tenacity of purpose, endurance, philanthropy, honesty and honor exhibited by our chief magistrate, which command respect, confidence, admiration and love, as for a man of extraordinary fitness for his high office in these times of unparalleled trial."

They also "observed with profound satisfaction the high ground taken by Messrs. Grimes and Harlan of the United States Senate, and Wilson of the House, on the various questions of national concern." They also "rejoice in the progress of anti-slavery sentiments," but "deeply deplore the pro-slavery sympathies and tendencies still existing," and long for "the deliverance for all the oppressed, and for the proclamation of liberty throughout all the land to all the inhabitants thereof."

A Ministerial Relief Fund was for the first time spoken of at this meeting, but, as there was no pressing need for such a fund just then, and the times were unfavorable for laying

the foundation of such a fund, action in the matter was deferred.

The Sunday morning Home Missionary prayer meeting, led by Secretary Milton Badger of the Home Missionary Society, had special mention, as a delightful and impressive occasion, and this meeting became one of the established features of the Association. This year the *Iowa News Letter*, edited by Doctor Holbrook, Doctor Magoun, and Superintendent Guernsey, and published at Dubuque, made its appearance to run its course to a finish in 1867.

"The combat deepens." January 1, 1863, as a war measure, Lincoln issued the emancipation proclamation. April 17, Fort Sumter was bombarded by the federals. May 2–3, and 3–4 the battles of Chancellorsville and Fredericksburg. July 1–3 the great duel at Gettysburg; and July 4 the surrender of Vicksburg. Chickamauga and Lookout Mountain in September and November; and so on to the end of another year of carnage and of death.

The Iowa churches were represented in the conflict. Superintendent Guernsey summarized as follows: "One hundred and fifteen churches report but a small fraction less than one-fifth of their entire membership in the army." Illinois churches reported about one-eighth, and Minnesota one-ninth, Iowa one-fifth. "One of our churches has two-thirds of its male members in the army; seven have one-half, sixteen have one-third, and twenty have one-fourth. Not less than twelve hundred and fifty men are reported as having gone to the war from the congregations of these one hundred and fifty churches. Whole communities have been more than decimated by the work of enlistment."

This year, 1863, Iowa College was represented in the field by the whole Sophomore class, five of the eleven Freshmen, and twenty-seven from the preparatory department. There were no Junior or Senior classes.

Asa Turner of Denmark writes: "We have in our community

fifteen war widows, whose husbands are in the army, two widows indeed, and seventy in the army out of one hundred liable to do military duty."

Brother A. V. House of Glenwood, says: "I have just returned from the meeting of our Association. On the way I met more women on the road driving teams, and saw more of them at work in the fields, than men. They seem to have said to their husbands, in the language of a favorite song:

> "Just take your gun and go,
> For Ruth can drive the oxen, John,
> And I can use the hoe."

Father Chauncey Taylor resigned a son to the service and to death, "for the love of a country, united and free."

"Grief upon grief!" exclaims Brother Keith of Brookfield; "several of our best and most promising men have lost their lives at the siege of Vicksburg. Out of one family from which four enlisted last October, three have died, and the surviving one is reported at the point of death." "Out of fifteen young men who enlisted at that time, two-thirds are now dead. The sorrows of some of these families are overwhelming." There is another side, a glow of glory in this awful business. Brother Griffith of Old Man's Creek with humble pride thanks God for his brave son, a boy of twenty, of whom his commanding officer, General Lawler, sending him a commission as first Lieutenant, writes: "On the 22nd ult., Sergeant Joseph E. Griffith of Company I, 22nd Iowa Infantry, with twelve others from the same regiment, scaled the walls of the fort immediately in our front, engaged in a hand-to-hand contest with twice their number of the enemy, overcame them, killing and wounding fifteen, and compelled the rest to surrender. But the victory was dearly bought. By twelve o'clock, Sergeant Griffith and Private David K. Train, of the same company, were all that were left of the twelve who first went in. By the explosion of a hand grenade about that time, Sergeant Griffith was knocked senseless. On recovery, he ordered his

prisoners to follow him, and with them passed safely over the walls of the fort into our lines, and delivered them into my hands."

Another father's heart is filled with pride, and wrung with anguish; and this is his story: "On the 21st of February, my only son was laid in a soldier's grave, at Young's Point, near Vicksburg. Two years ago this spring, he left the peaceful halls of college, then about completing his first year, and entered the 'Iowa First.' He was at the battle of Wilson's Creek, and stood within a few paces of Totten's battery during the day, and came out with only a slight wound. He returned home in the fall with an honorable discharge. When the regiment was disbanded, last fall, he enlisted again in the 30th regiment, and went and maintained himself with credit. The Sabbath before he enlisted, he made a public profession of religion. Now, he is gone. Nothing has ever occurred with me before which so deeply affected the hidden fountain of my life. I feel that the sacrifice I have made for the defense of my country is great; still I cannot say that I regret doing what I could."

This was one of the men of the "Iowa First" who said to General Lyon at Wilson's Creek, "Give us a leader, General, and we will follow him unto death." "I will lead you," said the great, brave Christian Lyon; and they followed him, many of them that great day "unto death."

Is there no end to the story of the costly sacrifice? Now, dear, good, simple-hearted David Knowles, of Long Creek, tells how his David died in his country's service: "On the 17th of July, my son David was brought to Jefferson Barracks, very sick. I heard of it soon, and was there five days after his arrival. I borrowed the money; and stayed with him till the sixth of August, when he died. He died a happy, and to all appearances, an easy death. He had been doing picket duty at Vicksburg, and was well until after its surrender; and he had done much service to his country during the two years of

his soldier life. I brought his remains home and buried them on Sabbath, the 9th of August. I shall never cease to thank the Lord for permitting me to watch over my son for more than two weeks; and to bring his remains home, to lay them beside three others of my children buried there." Who can measure the sacrifice of fathers and mothers as they laid their sons upon the altar of their country! How can we worthily honor the brave young men who fell in their country's defense? Shall we begrudge the old soldier of the remnant band his little stipend purchased by the hazards and hardships of camp and battlefield?

In these war times missionary collections also felt the shock of battle. Parson Smith of Osage reports: "Our contribution was twelve dollars. Knowing that it would be idle to ask for money, I announced to the congregation that grain, store goods, or such articles as could be used in a family would be accepted. Accordingly, I obtained twenty-five cents in silver, one dollar and thirty cents in shinplasters, and the balance in grain, etc. The people are as much as ever interested in the cause of home missions, but where there is no water in the well, nothing can be pumped out."

At the state association the brethren lamented the continuance of the rebellion, and the suffering of the war, but resolved that the war must continue until the rebellion should be crushed. They heartily endorsed the emancipation proclamation as "just, constitutional, and necessary." They were profoundly grateful "for the peace and quiet that reigns in the state; for the patriotism of our civil and military officers; for the heroism of our soldiers; for the liberal generosity of our people to the sick and wounded; and especially for the increase of humble and fervent prayer in behalf of our afflicted nation."

Iowa College, which had now a president elect, and four instructors on the ground, and a few students that had not joined the army, was in a special way recognized by the Asso-

ciation as a child of the churches, and a helper in the work of the kingdom; and they pledged to it increased loyalty and financial support; and bade good cheer to Doctor Holbrook who was then in the East trying to raise two thousand dollars for the current expenses of the institution. He had good cheer and good success, and raised the two thousand by two Sabbath addresses; then he was asked if possible to raise $20,000 for endowment, and he returned with cash and pledges to the amount of $40,000!

The push of civilization into the wilderness has here a striking illustration. Professor Peck of Oberlin visited Grinnell, "a religio-literary colony of Eastern origin." "In the middle of the afternoon," he says, "we reached the end of the rail, and here, in a wide prairie, with no house in sight, stood the stages which were to take the passengers farther west—coaches for Council Bluffs, for Denver, for Salt Lake City, for San Francisco; the shuttles which are weaving the web which is soon to bind the far East and the far West—here they were! Night brought us to Grinnell, and friends and hospitality as warm as love itself. The next day we visited Iowa College, whose building stands on the summit between the Mississippi and the Missouri. We found Professor Parker presiding at Rhetorical Exercises. As we were hearing the essays I saw a huge flock of prairie chickens alight in the campus. This, thought I, is Christian enterprise pushing its outposts to the wilds of nature."

Church extension this year was very limited, the only new organization being the little church at Fairfax. Church building enterprises were for the most part abandoned; the Bradford building, however, began to materialize, the foundations being laid and the sills framed and put in place. "Our only real ground for encouragement in the future, humanly speaking," says the pastor, "lies in those waiting sills."

Among the many pastoral changes of the year, we note that Harvey Adams of the Band, after three years of service at

Council Bluffs, returned with joy to his people at Farmington, and received from them a hearty welcome home; and now, to hold him fast, they install him as their pastor. B. A. Spaulding leaving very reluctantly a pastorate of twenty years at Ottumwa, sought rest by change and recuperation in the bracing climate of Wisconsin, locating at Eau Claire. This year, too, we welcomed Joseph Pickett to our ministry, and to the pastorate at Mount Pleasant. October 31 of this year, there was a notable gathering at the Muscatine parsonage, as pastor and people celebrated the twentieth anniversary of Mr. Robbins' pastorate. The record of his call in 1843 reads "Rev. A. B. Robbins was invited to officiate as pastor of the church for the present." It would be well if all pastors should have such a temporary engagement! "For the present" meant twenty years, and forty years, and nearly fifty years. One of the love tokens of the occasion was a one hundred dollar bill. Mr. Robbins concluded his remarks by saying: "On the whole, making due allowance for the kind and easy judgment of an affectionate people, I owe, under God, whatever there is good in a long pastorate, and such unbroken relations, mainly to my cherished love of liberty, my hatred of intemperance and oppression, and my indifference as to my staying here or anywhere else unless I could have the privilege of thinking as I pleased, and speaking what I think, responsible only to my master Christ. It has sometimes been a rough road to walk, but in it, one by one, there have gathered about us hearts as true as steel, and men and women dearer than brother or sister by natural birth, can possibly be. To not a few such I am glad this night to give a fresh and warm greeting, and congratulate you that the work of freedom and truth goes bravely on in our land and world, so far ahead of twenty years ago."

The days of 1864 were very gloomy, and the price of patriotism was very great. March 12, was the beginning of the disastrous Red River expedition; April 13, the Fort Pillow

massacre; July 22–28 costly victories before Atlanta; then the victorious march to the sea, and the end was in sight. Several of the Iowa pastors were doing service of one sort or another in the army. Father Sands of Keosauqua had gone to Texas as chaplain of the 19th Iowa Regiment. Father Todd of Tabor was chaplain of the 46th. Chamberlain, Pickett, and Salter were in the South in the "Christian Commission service." D. N. Bordwell returned after two years of service as chaplain and accepted a call to Charles City. In his book entitled "Sixty Years," Doctor Salter gives an account of his six weeks' experience in tent and hospital and the open field as he followed Sherman's army in his approaches to Atlanta.

Hillsboro and Salem reported every member of each church, liable to military duty, in the Union army.

Father Windsor reports: "A few days ago we bade farewell to the last of forty-nine volunteers. This fills our full quota for the county under the last call of the President. There is a growing conviction in our community that unless the rebellion is put down, we lose all. We hope we see l ght breaking in the distance."

Companies began to come back on furlough. J. H. Windsor of Marion reports: "A few days since, our citizens welcomed back for thirty days a company of veteran volunteers. The ladies, with only a few hours notice, prepared a bountiful entertainment for the soldiers. The company was recruited almost entirely from Marion and vicinity. Two years and a half ago they went out one hundred and one strong; they returned twenty-five effective men. The ladies of Boston presented this regiment with a flag after the battle of Pea Ridge. That flag was returned to its donors riddled with shot, and baptized with the blood of its unflinching defenders." These ladies sent the regiment another flag, covered with the names of the battlefields "won by the valor, and made sacred by the lives, of brave men."

At the meeting of the State Association, held again at Grin-

nell, the brethren rejoiced that the Methodists and Presbyterians and other denominations are coming on toward the position of Congregationalists respecting the crime of slavery. They pledged the President, and their soldier brothers at the front, that they would stand by them in the mighty struggle. They urged a change in the laws of the state of Iowa which were "averse to the equal rights of the colored man." They again put in a plea for Iowa College, especially on the ground that Home Missionary ministers were greatly needed, and they looked to the college for a supply. They resolve to complete the fifty thousand dollar endowment fund, which lacked of this amount about ten thousand dollars. The new Welsh and German Associations recently organized were received to membership at this meeting.

At the college Commencement this year there were only two young men in college classes, and they were too young for enlistment. Young ladies hasten from the Commencement platform to do the work of their brothers in the harvest field. On a tablet in the college chapel are the names of eleven students who gave up their lives in the defense of their country.

Evidently the times were a little better, for the very first record of the year respecting the Iowa Churches, in the *News Letter*, was a report of a donation party at Decorah, by which Brother Adams was enriched to the extent of $139.60; Brother O. W. Merrill of Anamosa was overwhelmed by a gift of $100; Jesse Guernsey was the victim of a surprise; J. H. Windsor of Marion received a purse of $83; Brother Fifield of Cedar Falls, $110; C. S. Cady of Maquoketa, $110; J. R. Upton of Monona, $90; Father Windsor of New Oregon, $90; Father Emerson of Sabula, $60, and Brother Coleman of Mitchell reported donations of $66 besides twenty-four loads of wood "hauled up" to the parsonage.

There was a perfect epidemic of dedications. The first Sabbath of the year, Burr Oak dedicated a building 22 x 40,

costing $1,100. February 21, the Webster City people dedicated a church building, transformed into a sanctuary from an old school building. April 7, Eddyville dedicated a sanctuary costing about $3,000. April 14, there was a dedication at Anamosa, O. W. Merrill pastor, Superintendent Guernsey preaching the sermon. April 20, Denmark dedicated for the third time. The first building was the old "cradle of Congregationalism in Iowa," in which the first church, and also the General Association and Denmark Association were organized, Denmark Academy founded, and seven of the Band ordained. The second meeting-house was "burned by an incendiary," "through secession's malignity and spite," the people said, but later it was found that a Denmark citizen was the culprit, "the emissaries of slavery from Missouri" having nothing to do with it. This building, now in use, cost about $4,500. Doctor Thatcher of Keokuk, preached the sermon, and Doctor Salter offered the prayer. These "D. D." affixes did not belong to these brethren at this time. Salter's came within three months, and he enjoyed the distinction for a time of being "the only Doctor of Divinity among the Congregational ministers of Iowa." At the time of the dedication Father Turner said: "We have raised for our three meeting-houses and the Academy, what would average about $3,000 a year for twenty-five years. This has been a heavy draft on a community of farmers who earn all by the sweat of their brows."

In September of this year there was great rejoicing among the people of Manchester over their first sanctuary. And no wonder, for all these eight years services had been held in all sorts of places, private dwellings, the rude schoolhouse, halls, store buildings, etc., etc. "It would be utterly impossible for me," said Pastor Loring, "to describe the unbounded joy of all our little Zion and the evident gratification of all the lovers of good society at this happy termination of the unwearied efforts of the last eighteen months. We have now a

house of our own. It is commodious and comely. It has a tower, belfry, spire, and accommodations for three hundred persons. It has cost in cash about $3,000; all of which has been raised in this place with the exception of $300 generously given us by the Congregational Union."

Among the pastoral changes of the year, the following may be noted: Doctor Holbrook now accepted a call to Homer, New York. All of these twenty-two years of ministry in the Middle West, with the exception of three years in Chicago, were in Dubuque. He began with almost nothing; he left a church with a fine property and a membership of two hundred and twenty-one. Nearly half of these, however, were just then absent, the men, for the most part, "at the front."

From October of this year, for a good many years, Dr. Lyman Whiting, from Providence, Rhode Island, might be found, under "the church eaves," or in the sanctuary, or on the streets of Dubuque, an honored citizen of Iowa, welcomed in all our churches.

Doctor Magoun resigned his work at Lyons to accept the Presidency of Iowa College, but he spent a number of months abroad before entering upon the active duties of the office. Probably one of the occasions of his resignation so early was the death of his wife, Abbie Anne Hyde Magoun, in February of this year. She was born at Bath, Maine, October 17, 1824, and was in the fortieth year of her life when she was called to her reward. She was a gentle, modest, winning woman, but withal a woman of great courage and fortitude. She met the privations of her western home missionary life with a brave and uncomplaining spirit, and did well her part in all the stations she was called to occupy. "Her death was a sweet climax of her life, full of gentleness and peace. She had no preparation to make, for she was ready, always ready."

One of the achievements of 1864, was the completion of the "Little Brown Church in the Vale." "Forty and six years" was Solomon's temple in building, but the time consumed in

the erection of this Bradford temple was only forty-three years short of this.

"It positively tires me," says Mr. Nutting, "to think of the tugging and lifting by which it has been done. Our town was at the lowest ebb in business matters. Within a year more than one hundred dollars walked off by removals. The crash of 1857 was succeeded by the 'Stumptail' panic in which a great part of the currency evaporated into paper rags." But lots were secured in the midst of fine old oak trees; trees in the timber were donated for the dimension lumber; these were cut, and drawn to the saw-mill by volunteer labor; stone was donated, and quarried, and brought to the building, and laid in the wall "without money and without price," and without any account of cost. Then there came a "Selah," a "solemn pause" of very long duration; and some of the croakers said it never would be finished. But it was finished. Subscribers subscribed again. Doctor Todd of Pittsfield, Massachusetts, through the pastor, got interested in the enterprise, and interested his people to the amount of $110. December 29, the building, 26 x 50, and costing about $2500 was ready for dedication. In a way the occasion was disappointing. The day was so stormy that not many of the brethren who were to take part in the services were present. Brother D. N. Bordwell, of Charles City, preached the sermon. There was no money to be raised. A year later, this building began to be known as "The Little Brown Church in the Vale."

Dr. W. S. Pitts of Fredericksburg came over to Bradford to teach an old-fashioned singing-school. In a recent letter, Mr. Nutting says: "He boarded at Mr. John Bird's, whose daughter Celia, a child of about fourteen, was a worshipper at, and almost of, the little church, which was the first and only one she had ever seen, and in whose erection she had assisted to the best of her childish ability. She was often talking about the dear church, and the song, I think, was written primarily to please her; it at once proved to be so

popular, that the Doctor sent it to a publisher." The song has been published in several languages, and it has been sung the world around.

There's a church in a valley by the wildwood,
No lovelier place in the dale;
No spot is so dear to my childhood,
As the little brown church in the vale.

CHORUS.

Oh, come, come, come, come,
Come to the church by the wildwood,
Oh, come to the church in the dale;
No spot is so dear to my childhood,
As the little brown church in the vale.

How sweet on a bright Sabbath morning
To list to the clear ringing bell;
Its tones so sweetly are calling,
Oh, come to the church in the vale.

CHORUS.

There, close by the church in the valley,
Lies one that I loved so well;
She sleeps, sweetly sleeps, neath the willow;
Disturb not her rest in the vale.

CHORUS.

There, close by the side of that loved one,
'Neath the tree where the wild flowers bloom,
When the farewell hymn shall be chanted,
I shall rest by her side in the tomb.

CHORUS.

This year the Grinnell building was enlarged "to accommodate an additional one hundred persons," and there were an additional one hundred persons to be accommodated

The new churches of the year number three; Waukon, destined soon to die; Lansing Ridge, German; and Pacific, which was little more than a name. Only Lansing Ridge had a mission and is now alive. This church has done excellent work among the Germans of Alamakee County.

Now we come to the momentous events of 1865. Sherman continued his march from the sea to Washington; Lincoln was again inaugurated; Lee and Grant met at Appomattox; then the assassin's fatal shot. And then

"Johnnie comes marching home again, hurrah!"

And with him all the other boys, all that were left of them. We old gray beards cannot forget that we belong to "only a remnant of a generation"; the war deprived us of our full complement of men. At the beginning of the year, nobody could tell what the year would bring forth, though some thought they saw the beginning of the end. Enlistments were still going on. The antagonisms, animosities, sufferings, sorrows, sacrifices, horrors of the war, were unabated. Pastor Loring of Manchester was sent to Cairo to see a sick soldier of his parish; he brought him home to his mother, dead. Later his own son fell, "charging the batteries of the enemy on the second day of the great battle before Nashville, and was buried on the spot where he fell." "Parental affection could not rest until his remains were recovered and buried in our cemetery at home. I had the sad office of finding his soldier grave, and taking him therefrom with my own hands. On our arrival home, Mr. Guernsey preached a very impressive sermon to a congregation that more than filled our meeting-house, and we laid one of the best of boys in his last resting place to await the morning of the resurrection." Brother Apthorp writes: "I have been called to the sad service of burying one of my three sons who were in the army. He was lieutenant in a colored company, and in a charge on a part of Hood's army, near Decatur, Alabama, was shot and killed instantly. His men carried his body from the field "in a shower of balls," several shots striking him as he was being borne away. His body was sent to Davenport, where I had the satisfaction of seeing his face, then I took him to Port Byron, and buried him by his mother."

Brother C. S. Cady suffered a like cup of sorrow. His son, day after day, in the battle before Atlanta, escaped unharmed, but fell a victim of disease, and another Iowa home was filled with anguish.

Then there was a day of tumultuous joy throughout Iowa and all the North. The tidings reached Iowa early Monday morning, April 9. In the cities, Dubuque, and other places, the clamor of joy was heard at midnight, and the streets were soon alive, and ablaze with shouts and music, and bells and torches and bonfires and illuminated windows. Lee had surrendered to Grant! The war was over!

Four days later, how changed the scene! Tidings had come at which strong men turned pale, and some of them cried like children. They deserted their toil, and gathered in silent groups to rehearse in undertones the startling news. The President was dying, shot by an assassin! The flags, which but a few hours ago fluttered in joy, now drooped. Every loyal heart was pierced and bleeding. A nation was in tears. The whole world now had a good word for the immortal Lincoln! Well do I remember that dreadful morning when a fellow college student called across the street, "Lincoln has been assassinated!" and I blurted back, "You lie! you lie!" but I knew that he told the awful truth.

And, oh, that doleful Saturday in which we draped the church; and that still more doleful Sunday when the preachers, poor men, tried to interpret the providence of God, and to comfort us by suggesting that Andrew Johnson would be better for reconstruction, that Lincoln would have been too easy with the rebels, but that Johnson would bring the leaders to condign punishment. In Iowa the grief was well-nigh universal, as it was heartfelt and sincere. The churches generally, fell in with the recommendations of the governor that public services should be held in memory of the martyred President.

Today, so far removed from the bitter antagonisms of the war, one is a good deal surprised and disappointed and really

shocked by the tone of the resolutions this year adopted by the brethren of the State Association. They indeed review the events of the years of the war, "in humble and grateful amazement at what God has wrought," and they make reference to the President in the tender tones of affection, but this in close connection with scathing maledictions upon those who were the cause of his untimely taking off. The brethren avowed in their resolutions that they "mean to perpetuate their reprobation of those dwelling among us who have been persistently resisting God's work, sowing discord and disloyalty embarrassing the nation in its great struggle to extinguish oppression, and to confirm civil liberty to mankind." They also declared in favor of "a full enfranchisement of the negro," fearful that if that is refused the nation will suffer fresh retributions. They also called for the punishment to treason; and declared that "indiscriminate mercy to leading traitors is so much wrong and cruelty to the nation imperilled by their crimes," and they "solemnly invoke that justice be made so to assert itself upon the masters in this enormous perfidy, that all future treason shall have unequivocal warning before it—" the plain English of this rhetoric being, "Let Jeff Davis and a lot of his fellow conspirators and traitors, be hanged."

Probably every one of those who that day voted for this resolution lived to see the day when they were glad that their advice was not followed. They also suggested to the Congregational brethren of England, Wales and Canada that their expressions of sympathy were accepted, but that they came rather late in the day; the last, long resolution, closing in these words: "We accept, however, their expressions of fraternal sympathy, late as they are in coming, and trust that in the work among the freedmen, laid upon us as a result of the war, we shall have their outspoken and coöperative prayers and efforts."

Materially, in this year, 1865, Iowa had prosperous times.

The crops were good and the farmers get "war prices" for their produce. There was another epidemic of donations. Dubuque presented Doctor Whiting with an album of "familiar faces" and every face was that of a United States greenback. Brother Adams of Decorah was still more bountifully remembered by his people, the donation amounting to $220; and Brother S. P. Sloan of McGregor, had a donation of $400; and it seems as if about every Congregational preacher in the state was the happy victim of a donation party.

The new churches began again to multiply. Waverly was first for this year, Rev. E. S. Palmer the first pastor. Grove City came next, Reuben Gaylord of Nebraska the moderator of the council. By and by a railroad will come along and Grove City will move up to Atlantic. Next was Chester Center, a suburb of Grinnell. "Principal Buck" just introduced to Iowa College was scribe of the council and Doctor Magoun preached the sermon. For years instructors in the college supplied this church, Professor C. W. Clapp being recognized as its pastor. Monroe was next; it lived and thrived for twenty years, then became extinct.

Ames has not become extinct. There was a union Sunday school on the "College Farm," as the place was called, as early as 1863. In 1864 services were held at irregular intervals. In 1865 the Northwestern railroad reached the place and the station named in honor of Hon. Oakes Ames of Massachusetts. In the autumn of this year, Rev. John White of Woodstock, Connecticut, coming West for his health, arrived and held his first service in the depot, his pulpit being a dry goods box. Mr. White was promptly called to the pastorate, and the church at once began a house of worship. This was dedicated in September, 1866, Doctor Magoun preaching the sermon. The bell, still doing service, is the gift of Mr. Ames.

College Springs, organized this year, soon became known as an "anti" church, opposed to liquor, tobacco, secret societies, etc. For about a quarter of a century it had a place and

a mission; then, in an over-churched community concluded that it could best "glorify God in dying."

New Providence, organized this year, at length, in the interests of Christian unity, resigned in favor of the Quakers.

The "Independent Presbyterian church" of Wittenberg developed into Congregationalism; and the Quincy church was organized October 31. It soon lost its life, to live again in the Corning church.

In this year of returning prosperity, Marion, Decorah, Anamosa and Eddyville came to self-support, and the Davenport church raised $5,000 to pay debts and to secure a fine property. This was a great achievement. Five hundred dollars of this amount was from the Congregational Union, secured by the bequest of Charles Ward of Newton Center, Massachusetts, who fell at the battle of Gettysburg.

Two valiant soldiers of the cross this year laid off their armor—Ozro French, a noble missionary at home and in the foreign field, died at Blairstown, September 28; and Alfred Wright, after fifteen years of service in Missouri and nineteen years in Iowa, died November 18, and sleeps beneath a venerable oak in the old churchyard at Durango.

SEATTLE GENEALOGICAL SOCIETY
P. O. Box
Seattle, Wash.

Chapter IX

ALONG THE RAILROAD LINES, 1866–1869

From the beginning the Pilgrims of Iowa, with some poetic license, could take up the song of Whittier's "Kansas Emigrants":

> We cross the prairie as of old
> The Pilgrims crossed the sea,
> To make the West as they the East
> The homestead of the free
> . . . . . .
> We go to plant her common schools
> On distant prairie swells,
> And give the Sabbath of the wild
> The music of her bells.

Our Pilgrims came to Iowa with the high purpose of the Pilgrim fathers in their hearts, but until about the sixties "common schools" and "Sabbath bells" on "distant prairie swells" were out of the question, for the open prairies were not considered, as indeed they were not then, fit places of abode. In early times an exploring party from Burlington gave it as their opinion that the prairie about Danville would never be settled! Passing on further out they found streams running toward the West and concluded that they had struck the waters of the Missouri! Much later Father Turner said, "Probably western Iowa will never amount to much. They say the timber gives out a little beyond Oskaloosa."

From the beginning, in 1833, up to 1856, the settlements were along the streams which afforded wood and water and shelter from the fierce Northwesters of the winter. Wood, water and windbrakes located the population of early Iowa;

but in 1856 the railroads, beginning to push across the state, began to determine the location of the new settlements, and a good many other things, and to shift settlements already started; and from 1856 until now, the railroads have largely determined the locations of our churches.

It hardly need be said that the war pretty effectually put a stop to railroad building. The Chicago, Burlington and Quincy halted for a time at Ottumwa, but reached Albia in 1865. In 1865 the Rock Island got as far west as Kellogg. The Northwestern during the war time wormed itself along from Marshalltown to Boone. The Illinois Central for a time rested from its extensions at Cedar Falls, but in the fall of 1865 was at Ackley.

Now, in 1866, the Burlington, the Rock Island and the Northwestern were making all possible speed to reach the Missouri. Churches were springing up along all the lines and the regions contiguous, the churches, for the most part, keeping a little in advance. It need not be said that the roads were friendly to the church planting and church building enterprises. The following is in a letter from a Superintendent of Home Missions:

> One at least of our railroads seems to be a sort of auxiliary Home Missionary Society. Not only do its directors accord to our missionaries the privilege of riding at half-fare, but its depot buildings along the whole line are used, or have been, as places for holding religious services on the Sabbath. The road referred to is the Mississippi and Missouri Railroad (the early name for the Rock Island). I preached a few weeks ago to a crowded audience in the passenger room in the depot at West Liberty with a flour barrel surmounted by a cheese-box for a pulpit.

This was nothing exceptional. Literally hundreds of depots in Iowa have been used for religious services.

Reuben Gaylord, who had Western Iowa as a part of his home missionary bishopric, returning to Council Bluffs after a tour of exploration up the Boyer Valley in anticipation of the Northwestern Road, wrote:

The Union Pacific Railway is now built two hundred and sixty miles and will get half way to the mountains before winter. The Northwestern is completed to Dennison, and will reach this place by spring. The track is begun on the Council Bluffs and St. Joseph Road, and will be finished in twelve months. Mr. Phelps, who is the head man of this road, offers to head a subscription paper with one hundred dollars for the support of Rev. F. M. Platt, for six months, to labor in a field along the line of the road in the Missouri Bottom. He also offers a lot in Bartlett, and five hundred dollars toward the building of a church, providing that one thousand dollars more can be raised.

As here predicted the Northwestern did reach the Bluffs in the spring of 1867; the "Q" was only a few months behind, and the Rock Island arrived in 1869. The speed of these three roads "on the home stretch" is accounted for by the fact that the Union Pacific and the Central Pacific had effected a junction, thus forming a through line to the coast, and each road was anxious to secure its share of the western traffic.

Writing about this time from Council Bluffs, Julius A. Reed says: "One railroad has reached the Missouri; a second will reach it in a few weeks; a third and a fourth within a few months, and possibly within five years a sixth and a seventh, all, in connection with the Union Pacific competing for the trade of China and Japan. We have already one thousand, five hundred miles of railroad in operation, and it is certain that in ten years, all parts of Iowa will have easy access to markets and our largest prairies will be sought for cultivation." Mr. Reed had at last come to the conclusion that the prairies of Iowa will be inhabited.

Father Hurlbut of Ft. Atkinson writes: "As I sit in my study, morning, noon, and evening, I listen to the whistle of the cars as they bear their heavy burdens from the Father of Waters to Calmar, five miles from us, and to Conover, eight miles away, and the present terminus of the road. The sound of that whistle is a most welcome and cheering sound, not because it quickens the zeal of some active financier and promotes the interest of commerce merely, but because,

with all its faults, it bears along to us a sanctified civilization. Am I weak because my ear, so often saluted with profane oaths and blasphemies, is delighted with that whistle? The old rubbish is passing away, and new and better materials are coming in."

The new churches of 1866 were as follows: Boonesboro, Big Rock, Rome, Clinton, New York, Belle Plaine, Nashua, Webster and New Jefferson. This was the Jefferson of Greene County then called New Jefferson by our people because they had a Jefferson church in Jefferson County. Clinton is in a special way a creation of the Northwestern road. Leaving Lyons in the lurch by crossing the river three miles below, a division station was established there, around which has gathered a city of ten thousand inhabitants. Belle Plaine has been a "Railroad town" from the beginning, and the church has been largely composed of the families of "railroad men."

Boonesboro church began to be because the Northwestern was passing by. Previous to the organization, Superintendent Guernsey had prospected the field. He inquired of every man he met whether there were any Congregationalists in the place. He might as well have spoken in an unknown tongue. They did not know what a Congregationalist might be; never heard of such a thing. One man thought there was such a congregation in town but it turned out to be a band of "seceders." At last a Congregationalist was found. He had come from Massachusetts by way of San Francisco. Sunday morning he went through the streets crying out at the top of his voice: "Congregational preaching at the Methodist church today at eleven o'clock." The people turned out in large numbers and soon a church was founded. Rev. O. C. Dickerson was for many years the pastor.

The Nashua church was started by the Bradford pastor, though this was the death knell of the Bradford church, five of the eight charter members coming from Bradford, because the Illinois Central was headed up the Cedar, and

Nashua, at the crossing of the river, was sure to be a station on the road.

The Iowa News Letter reported a church organized at Iowa City this year, July 31, with eighty members, fifty-five of these coming, with their pastor, Rev. J. A. D. Hebard, from the New School Presbyterian church, and twenty from the defunct Congregational church of the place; but Doctor Bullock, pastor of the church for eleven years, contends that the Congregational church was not defunct, and that the reorganization in 1866 did not disturb the "historic continuity" of the church, and that the proper date of the organization is that recorded in our Minutes, November 26, 1856. The reorganization was recognized by a council, Doctor Cochran of Grinnell, moderator, and Doctor Magoun of the college preaching the sermon.

The dedications this year, 1866, were numerous, and they were mostly along the railroad lines. Rockford dedicated June 21, a building costing about two thousand dollars, Superintendent Guernsey preaching the sermon. Iowa Falls dedicated a fine stone building August 16, Mr. Guernsey assisting at this service also. This old building forms a part of the present structure. October 7, Ames dedicated; and J. B. Grinnell was present and made a donation of twenty-five dollars to help pay last bills; and the last bills were paid. Tipton dedicated December 9, a four thousand dollar building, Doctor Roy of Chicago preaching the sermon. December 19, Monona dedicated, Rev. S. P. Sloan of McGregor preaching the sermon. The building is 34 x 50, and the cost $3,200. December 23, Earlville dedicated, Superintendent Guernsey officiating, the cost of the building, two thousand dollars.

There were dedications this year, also, at Ft. Atkinson, Father Joseph Hurlbut pastor, and at the Dubuque German church. The building at Grinnell was enlarged for the third time, its measurements now being 50 x 90; and the church membership had gone beyond the three hundred mark.

This year parsonages began to appear, one at Otho, a comfortable house, with a five-acre lot, doing good service up to this day; and another at Newton, long ago superseded by a better building.

Davenport, Oskaloosa and Ottumwa churches this year assumed self-support; Father Windsor left a ten years' service at New Oregon to take up the pastorate at Keosauqua; and E. B. Turner, of the Band, began a notable service of eleven years in Missouri as Superintendent of Home Missions, in which time of reconstruction, the two churches of the state were increased to more than sixty.

This year also marked the development of Tabor Academy into Tabor College. The Academy began in 1857 with seventeen students. Three times during the war, every member of the school liable to military duty enlisted, and some of the advanced classes were broken up, but the school was never closed and soon the enrollment was fifty, sixty, and a hundred. The number of those who have been Tabor students now runs up into the thousands. President Brooks presided over this institution from its beginning in 1857 until 1896. In his day twenty-four graduates of the college became ministers and nine found their life-work in foreign missionary fields while hundreds of lives have been enriched and enlarged by the influences of this institution. Rev. O. C. Cooley of Glenwood testifies: "I think Tabor College is as much needed in the Missouri Valley for Christ and his church as Amherst and Williams are in Massachusetts, Yale for Connecticut or Grinnell for eastern and middle Iowa. The valley is a separate land; Tabor is two hundred miles from Grinnell, and of the one hundred and seventy-five students in the institution perhaps not five would reach any other. It is needed now, and how much more hereafter. Railroads are stimulating immigration and now is the time to give this whole region a permanent civilization and the institutions of religion."

It is fitting that close after the name of President Brooks

should be placed that of Edwin S. Hill. He was one of the seventeen students of the first year of Tabor Academy, and was still there at the breaking out of the war. Enlisting in the Fourth Iowa Infantry, and engaging in all its battles, this swarthy, wiry youth came up from the trenches of Vicksburg and from other grim experiences of war, to enlist in a longer and more strenuous campaign, staying by the guns at Atlantic (incorporating Grove City) for forty years, one of the most brilliant soldiers that ever battled for his country and for the kingdom of God. In this his only pastorate he officiated at seven hundred and fifty-nine weddings and about two thousand funerals and left the church with a membership of three hundred and three.

Of the thousands of splendid laymen of Congregational Iowa, only a few names can appear in this volume. Let a little paragraph help perpetuate the memory of Deacon Samuel Cotton, a descendant of John Cotton, the first pastor of the first church in Boston. His father Roland Cotton, was the lad who brought the news of the battle of Lexington to Israel Putnam, who at once donned the regimentals worn by him in the French war, mounted his horse and started for Boston.

Mr. Cotton came to Iowa in 1839. The first year out in the wilderness of Jackson County he heard only one sermon, and that by a traveling Methodist preacher. As soon as he was settled in his own house he began to hold Sabbath services, which at length grew into the Andrew or Cottonville Church, the first to be formed north of the Iowa River. He was one of the strong men of the early Pilgrims of Iowa. He came to the end of his useful life, September 23, of this year, 1866.

In 1867, Superintendent Guernsey of Northern Iowa, reviewing ten years of his work, wrote:

> Instead of forty-two Congregational churches, in this portion of our state, ten years ago, we have now, eighty-eight. Two of those then existing were then self-supporting, and nine of the present number are so.

There were then sixteen houses of worship. There are now, including four in progress and nearly completed, forty-seven. Where there were thirty-six miles of railroad in working order, there are now over five hundred and fifty, of which over one hundred have been built during the last year. The extension of our several lines of railroad year by year will make accessible the fine unoccupied lands of our northwestern border and central districts. New communities will spring up; new villages rise on the prairie along the tracks of iron, and so our work, with the passing of the years, will be ever growing on our hands.

This year, Rev. G. H. Woodworth, thus reviewed eleven years of labor at Toledo: "When I reached the field in 1856, there was here only an apology for a village, and only three church members. Six years before, there were only eight inhabitants in the country. The entire frontier was a waste; comfortable dwellings were not to be found; eighty-seven members have been added in the eleven years, forty-eight on confession of faith."

The churches organized this year were Alden, Belmond, Independence, Hickory Grove, Cincinnati and Ft. Atkinson, German. The Alden Church came into existence because the Illinois Central passed that way, and because Iowa Falls was near at hand, and because Jesse Rogers and his family and relatives and the Spencers and Taylors and other salt of the earth were there—a salt that has never lost its savor.

Belmond Church grew out of a union Sunday school started in 1866, in which Deacon Boughton and Deacon Hinman had a hand, and out of special meetings held by Rev. Charles Harrison of Otisville. Of the charter members, four were Baptists, four Methodists, one United Brethren, one Congregationalist, and three united on confession. Rev. E. C. Miles supplied the church for a short time, and then came Father Sands.

June 23, Garnavillo dedicated its second house of worship, built at a cost of $3,600. This building is still in use. The last Sunday of the same month, Buckingham dedicated a three thousand four hundred dollar building, Doctor Magoun

preaching the sermon. About one half the money for the building was donated by Governor Buckingham of Massachusetts. An "Advance Premium Bell," secured by one hundred subscriptions to the paper of that name, swings in the tower. The people ascribed all honor and praise first to the Lord and then to his faithful servant, Rev. Bennett Roberts, for nearly a decade pastor of the church. In December Prairie City dedicated, "Doctor Cochran of Grinnell preaching one of his massive sermons, a perfect broadside against sin and error." The Osage church was this year adorned with a fine Troy bell, the gift of Orrin Sage of Ware, Massachusetts. That bell is swinging yet and ringing sweet and clear as when it first began to call the people to the sanctuary.

Who of our Congregational household has not heard of Rev. John Morley, pastor of Winona, Minnesota, Superintendent of Home Missions in Minnesota, President of Fargo College, and now pastor at Springfield, Vermont? But who knows that, coming from Andover, he was ordained at Magnolia, January 2 of this year, and that for nearly a decade he was growing into strength with our growing church at Sioux City? Henry S. DeForest, too, coming this year from a tutorship in Yale, began in Iowa, first at Des Moines, and then at Council Bluffs and Waterloo his training for his great life work at Talladega. He took with him to this Southland work, Mary Robbins from the parsonage at Muscatine.

Father Taylor of Algona was installed! "After preaching here eleven years; long enough," he says, "for a fast man to run out, and after having arrived at an age when people often think a minister, like an old horse, should be turned out to grass, the church extended to me a call to settle as their pastor. The action is quite gratifying to me, as it was unsought on my part." After the services of installation, he exclaimed, "I am so happy; don't know why; I am afraid that I am too happy!"

As late as 1867 the brethren in their resolutions recorded

their "profound sorrow at the prospect that the chief instigator of the insurrection will escape the punishment due the eminence of his treason," and testify their "sense of outrage on loyalty and freedom by the indiscriminate pardon of multitudes of mischievous and unprincipled rebels."

The Minutes of the year record the deaths of A. D. French, Simeon Brown, B. A. Spaulding, L. C. Rouse and W. W. Allen. Mr. Brown, of Old School Presbyterian parentage and training, super-orthodox, but accused of heresy by the Miami Presbytery, united with the Congregational church in Ohio. He came to Ottumwa in 1864. His short pastorate of two and a half years was a season of great prosperity in the church. He died February 16.

The narrative of Mr. Spaulding's life of toil and sacrifice has been already recorded in considerable fullness. He died at Ottumwa, March 31 of this year. It had been his home for almost a quarter of a century. For more than twenty years he was pastor of the church. He was the second of the Band to be called to the higher service. His life was austere and strenuous. He was faithful in the extreme and unto death. His ministry was characterized by simplicity and devotion. He was free from Phariseeism and cant. He spoke the truth in love, and was patient with the unbelieving. His life was gentle, unassuming, and unobtrusive. In humility and self-abasement he underrated himself and the value of his ministrations; but as long as the valley of the Des Moines is the abode of men, his work will remain.

In 1868, Congregational Iowa, in the thirtieth year of its organization, reported one hundred and eighty-three churches with a membership of eight thousand seven hundred and seven-six.

Denmark church, then thirty years of age, had a membership of two hundred and nineteen. At the beginning of the year, Father Turner was still pastor, but before the year closes, he resigned, and moved to Oskaloosa, and was substantially

at the end of active service. Reuben Gaylord was in Nebraska but he was still touching Iowa effectively upon our Western borders in connection with his work in Nebraska. Julius A. Reed was still Superintendent of southern Iowa, but his term of service was drawing near its close. Oliver Emerson was still ranging through eastern Iowa as an itinerant Evangelist, just as he had been doing for nearly thirty years, and just as he would continue to do for some years to come.

About this time he writes: "This has been in some respects, the most satisfactory year of my life. Nearly every sermon I have preached has been at a time and place where the people would have had no preacher at all, but for my presence. To preach to the destitute, I have felt to be my vocation." And a little later he says: "During the quarter, I have preached fifty-four sermons in twelve places, and taken part in thirty-seven other meetings; called on one hundred and seventy families, and traveled over nine hundred miles." During the year he traveled over three thousand miles, he of the club-foot, and one side of him paralyzed from his birth!

Doctor Holbrook was done with Iowa, and was pastor at Homer, New York. Ephraim Adams was at Decorah; Harvey Adams at New Hampton; Ebenezer Alden at Marshfield, Massachusetts; J. J. Hill was at Grinnell, agent for the American Missionary Association; Daniel Lane was at Belle Plaine; Alden Robbins, and William Salter were stationary, and E. B. Turner was helping to reconstruct the South by planting Congregational churches in Missouri.

As for the rest of the one hundred and thirty-nine preachers of the state, some of them were located as follows: A. A. Baker, recently arrived, was at Manchester; L. W. Brintnall was at Winthrop; Harmon Bross of Chicago Seminary was at Ottumwa, and will have a few years of service here before he begins his thirty years of service as pastor, general missionary, and Superintendent of Home Missions in Nebraska. Simeon Gilbert, later editor of the *Advance*, and still residing

in Chicago, was at Ames, and writes: "The Agricultural College will undoubtedly occupy a high position among the educational facilities which this noble state is preparing to furnish its sons and daughters." Jesse Guernsey was still Superintendent of Home Missions; J. A. Hamilton was just beginning at Davenport; W. F. Harvey, pioneer farmer preacher, was at Webster City, and all about the region; Father Taylor was at Algona, of course; Father Tenney at Plymouth, as he had been for nearly a quarter of a century; M. Tingley was in the eighth year of his pastorate at Sioux City; John Todd in his sixteenth year at Tabor; J. R. Upton at Monona, but getting ready to start for Dickenson County; J. S. Antwerp in his eleventh year at De Witt; Lyman Whiting at Dubuque; Father Windsor at Keosauqua; and Chauncy D. Wright at Exira.

James D. Mason was at Mason City. He began there in 1864. One of his monuments is the old stone church, many of the stones of which were of his quarrying and much of the mortar of his mixing. The house was large enough at the time it was built to hold the whole population of Cerro Gordo County. This building still stands, a part of the splendid new structure that now is. While here Brother Mason did preliminary work at Clear Lake. After six years at Mason City he labored for a time at Rock Falls where another stone church is a memorial of him. Then he was pastor at Nora Springs. In 1876 he began his first pastorate at Forest City, lasting eight years, in which he erected another monument, another sanctuary, the first for English speaking people in Winnebago County. In connection with this pastorate he did pioneer work at Lake Mills, Garner, Crystal Lake and Ellington, often preaching three times on Sunday and riding thirty miles between services. Later, after four years of service at Clear Lake and four at Central City, he returned to Forest City for a second pastorate which consumed five more years of his life. Then came a year of service at Lakeside,

two at Wesley, two again at Nora Springs, and then a third call to Forest City. Then he thought it time to retire, but, gathering a little strength he supplied a little time in Minnesota, then retired again for old age. But for a fourth time Forest City laid claim to his services. But it was only for a brief period, then came the end, February 1, 1910. His education was limited but, by various gifts, natural and supernatural, he was well qualified for his high calling. He was a good preacher, a pastor preëminent, and a "man of prayer." He gave Iowa forty-six years of heroic service, more than forty of these years within the Mitchell Association. Humble, unknown by many even of his brethren in the state, his life was a great force for the building of the kingdom and the making of the commonwealth. One of the men of Iowa to be remembered with affection and gratitude is this good man, James D. Mason.

This year there came a young man, fresh from Chicago Seminary, en route for a little country village called Osage up in Mitchell County. By water and rail and stage coach, via McGregor and Adams, Minnesota, he reached his destination, May 15, and preached his first sermon, the following Sunday, May 17. At the first prayer meeting, he exclaimed to himself: "Oh, how dreadful is this place!" He prayed earnestly that he might be delivered from a call. The call came, however, though faint and feeble, but the young man did not dare refuse, lest this might be the "still small voice" of the Spirit. Fourteen years he served the church, leaving a membership of two hundred and forty-six. For twenty-five years he was Secretary of the Iowa Congregational Home Missionary Society. If you don't know the name of this young man, ask your more enlightened neighbor. He sometimes writes his history thus: "Born in Illinois, raised in Wisconsin, lived in Iowa."

Among the new men of this year is Hermann Ficke. The church organized among the Germans of Dubuque in 1847 had

been switched over to the Presbyterians by a minister who did not consider the Congregational people sound enough in doctrine for the German people to associate with. Mr. Ficke finds here nothing but plenty of raw material. He must build from the ground up. He began to build in 1868, and he is at it yet, the only man of our fellowship in active service where he began forty years ago. How well he has builded, his monuments will testify: Church building and parsonage valued at $20,000; a membership of two hundred, and a Sunday school of four hundred; probably the most important German Congregational plant in America. And, better than this, his neighbors say: "No man that ever lived in Dubuque has done so much for the young men of the city as Hermann Ficke. Find here a prosperous and trusty young man and you are pretty sure to find Hermann Ficke somewhere in the process of his making." All honor to this prince of our German helpers, Hermann Ficke!*

The new churches of the year were Eldora, Kellogg, Grand River, Immanuel of Dubuque, Jasper City, Manson, Marshalltown, Wentworth now McIntire and a German church at Quasqueton.

The dedications of the year are as follows: Charles City, January 28, Doctor Whiting of Dubuque preaching the sermon; the cost of the building, $7,000. It was a red letter day for Brother Brodwell and his people. This same building, three times remodeled, was demolished a few months ago to make room for the splendid new edifice that is about to be. Coupled with the dedication, was a grateful farewell to the Home Missionary Society, which had been a foster mother to the church all the days of its life, until now.

Wittemberg also dedicated a three thousand five hundred dollar building, had accessions of over fifty to membership, and came to self-support. Cresco rededicated the old building brought over from New Oregon and made new. Franklin

*Mr. Ficke died June 4th, 1911.

dedicated. Independence completed the six thousand dollar building now in use. Father Taylor and his Algona people after twelve years of waiting, now have a comfortable sanctuary with a real pulpit and a bell! But this was not a new building; that would be too much of a luxury. It was the old hall built by a stock company in 1856 and used for all sorts of public gatherings, dances, debates, lectures, sociables, religious services and everything. It had already become historic. In the spring of 1857 this building formed a part of the stockade to protect the citizens from the expected attacks of the Indians. Here on the day of Lincoln's second inauguration a flag was presented by the State in recognition of the fact that Kossuth County had done more for the sick and wounded soldiers of the army than any other county. Here the first county fair was held, and here, in 1862 a company was enlisted to repel the attack of the Indians after the New Ulm massacre. Here in 1864, the first county teachers' institute was held, Father Taylor conducting it. Here Father Taylor began holding services in May of 1857, and here he preached for seventeen years. Here the village school was held for several years. In this building in 1867 under Father Taylor's direction, beginnings of the Northwestern University were made, and here the Library Association was started. In 1867 the stock was purchased by members of the Congregational church, and now, moved to a new site and remodeled. In September of 1868 the building was dedicated, and the church, after so long a time, had "a local habitation and a name."

This is the twenty-fifth year of the Band, and "silver weddings" are the order of the day. They all indulge in retrospect. Daniel Lane testifies: "We have never regretted our choice of a field. We have rejoiced in it from the beginning." He thus states what to him was marvelous: "The traveler who passes through Iowa on the great railway (the Northwestern) is scarcely out of sight of a white man's home the whole distance from the Mississippi to the Missouri. The whistle of the

engine is almost constantly notifying him of some city or village or hamlet or station of one or two houses just erected, which, in one year's time, will be the center of a new town of four or five hundred inhabitants. Passing over this road last June, I could scarce believe what my own eyes saw—so rapid had been the improvement and settlement of the country."

At the beginning of 1869, only Reed and Emerson of the patriarchs remained in active service in Iowa; and now Mr. Reed dropped out, leaving the half dead man with the foot of Byron and the heart of the apostle Paul the most alive of any of them, alone in the field. Of course Mr. Reed indulges in retrospect, and writes: "When I entered upon this agency in 1845, we had in Iowa twenty-five churches with six hundred members, and twenty-three ministers, and nine churches had houses of worship. Last year we had one hundred and eighty-three churches, with eight thousand, seven hundred and seventy-five members and one hundred and thirty-nine ministers. In 1845, the western limits of the white settlement was a north and south line passing through Red Rock in Marion County, some distance east of the center of the state. West of this line, Indians were the only inhabitants, and elk and buffalo roamed at their pleasure, while east of that line, whole counties were substantially wild and unknown. Ottumwa, Oskaloosa, and Newton were mere clusters of log cabins; no town in the territory could boast of four thousand inhabitants, and Davenport had less than one thousand. The population of the territory was less than one hundred thousand. In thirty-six years, our population has increased from nothing to one million, and will probably, at the close of this century amount to three millions."

This prophecy overshot the mark only fifty thousand but no prophet, however much inspired, could have foreseen the land craze of our people, making Iowa too small for them, and thinning out the population.

Probably no man for the first quarter of a century of our his-

tory had more to do with the developments of Congregationalism in Iowa than did Julius A. Reed. Retiring now from active service, he spent a few years in business in Nebraska, but returned to Iowa to spend his declining years with his daughter, Mrs. S. F. Smith, at Davenport, and to be to the end a positive force in the upbuilding of the churches, the academy and college which he helped to found, and which he loved with all his heart. He left a bequest of ten thousand dollars to Denmark Academy. "The workmen die, but the work goes on."

His place was filled by Joseph Pickett of Mount Pleasant. He brought to the work unbounded enthusiasm and the spirit of devotion and self-sacrifice. His place was mostly in the field and not in the office. For nine years he served and then passed on to the Rocky Mountain district, soon coming to a tragic death by the overturning of a stagecoach. You may read the story of his life in a little book written by Dr. William Salter.

We have had an introduction to Edwin S. Hill of Grove City. The following communication from him will show how the railroads dictate and dominate, and how their select stations grow:

> My commission last year, was for Grove City, but Atlantic, on the Chicago, Rock Island and Pacific, three miles from Grove City, having drawn a principal part of the people, and all the business, it seemed best to make Atlantic the center of labor.
>
> A church of eight members was organized in April; it now numbers fifteen. We have in course of erection a house of worship 32 x 46. We have a population of about twelve hundred. Nine months ago the prairie where Atlantic now stands was unbroken. The first house was built in September. Now there are over two hundred houses. For the last five months, the growth of the place has averaged more than a house per day, and the work is going on now faster than ever before.

Here perhaps as appropriately as anywhere, may come in the story of Father Sands, for 1869 was the beginning of his great bishopric in Wright and Hancock counties. What had

gone before was in preparation for this great work. He was born at Norfolk, England, February 8, 1815, just four months before the battle of Waterloo. In 1835, as a soldier of her Britannic Majesty, he was in Canada helping to quell the "Papineau rebellion." Four years later, purchasing his release from the army, he took a three years' course in a Canadian academy, and graduated from Yale Divinity School in 1849, and for nine years was pastor at Essex, Vermont.

"From 1848 to 1855," he says, "I attended the meetings of the American Board. At these meetings I met Julius A. Reed who talked little else but Iowa, Iowa. I was just the man for Iowa." The Iowa Agent got his man. He reached Davenport early in June, being entertained there by Doctor Magoun, and later in the month he began a ten years' pastorate at Keosauqua. Two years and more of this time, however, he was at the front, chaplain of the Nineteeth Iowa Regiment.

After short terms of service at Quincy of this state and Wataga, Illinois, he found his proper place and work as "bishop of Wright and Hancock counties." His welcome, January 27, 1869, was a "howling blizzard." Belmond was a village of ten dwellings, a store, blacksmith shop, a grist and a saw mill. The people promised nothing. "Sorry, but we can't raise you any money." "But I have come to stay," was his reply, and stay he did for more than forty years.

And this for years was his program: Sunday morning at Belmond; Sunday afternoon, say, where Clarion now stands; Sunday evening down at Eagle Grove, called Eagle Grove because there is neither grove nor eagle there; Monday night at the French settlement near Woolstock, where he preached to a company of French people in their own language; Tuesday night he had an appointment; Wednesday night, Thursday night, Friday night, often-times a meeting on Saturday. The next week was the same program, only another set of places, eighteen or twenty visited regularly, and he was accustomed to say: "I don't think a minister can be real

healthy unless he preaches at least once every day and three or four times on Sunday." So he kept it up, year in and year out, until too old for this sort of service, and so crippled with rheumatism that he could no longer manage the ponies. Once accosted with the inquiry, "Well, Father Sands, where are you located now?" his reply was: "Sir, I'm not a tramp, I'm where I was." Eighty-eight years of age still found him at his post. For years he could not stand to preach, but he would hobble up into his pulpit with crutch and cane, and sit before his people, a veritable apostle John; and they say his last days of preaching were his best. It was hard for him to retire even in old age. It took some little persuasion and pressure from the outside to bring him to the point. The church made him pastor emeritus. The Home Missionary Society gladly gave him a pension of two hundred dollars. He died at the age of ninety-four, Sunday, March 7, 1909. It is said that forty-two churches of various denominational names have sprung up in that man's footsteps. His salary never exceeded four hundred dollars. "There was a man sent from God whose name was John"—John D. Sands, a typical home missionary.

The new churches of 1869 were Golden Prairie, Ogden, Altantic and Parkersburg.

Green Mountain dedicated a house of worship and Buckingham came to self-support.

Illustrations of what the railroads were doing for the state in these busy years are abundant. Here is one. Rev. S. B. Goodenow of Jefferson writes: "We here see towns and cities growing up as if by magic. If a nation is not literally born in a day, a city often seems almost to be built in a night. It has been so at Grand Junction. Last summer I heard the rumor of the coming railroad (the Des Moines Valley Road) which was to cross our great Northwestern only seven miles from the county seat. With interest I noted the prophecies of a great town to spring up there. In August last I went upon the

designated ground, out upon the wide, uninhabited prairie, to see if I could find any stakes driven, where a railroad or settlement was to be. Amid the tall grass of the swales and glades I sauntered out of sight of land, that is, with no sign of human existence, no building, no fence, no shrub, no pathway to be seen in any direction—save one broad, rolling sea of untamed verdure. I found at last the little pine sticks driven down in a long vanishing line, which told where the commerce of distant regions was soon to roll along its iron way; where in a few weeks, the bustle of business should hum through numerous streets. I could not see it then, but I see it now. Three months later I found a thriving town, streets all laid out, many stores occupied and driving a flourishing business, two fine hotels built and guests in plenty, a great number of dwelling-houses full of people, a great round-house of brick finished and occupied, a bank in process of erection, and numerous other signs of progress. The old settlers were already beginning to put on an air before the new-comers; and I, who three months before had roved those untrodden slopes, seemed to the citizens as one of the aborigines of the realm left over from primeval times."

We have the following from the report of Superintendent Guernsey:

I have this quarter travelled not less than three thousand miles; visited twenty-eight mission fields; attended four associational meetings and two councils; assisted in the dedication of one church; preached twelve times and made many other addresses. I had not seen the Northwest portion of our state since 1860. Then it took me two weeks to reach it. Now I went in twenty-four hours. Two new railroads will cross the new counties of that region before the close of 1870. In anticipation of them people are pouring in. All along and near their surveyed lines towns and cities are being staked off on the prairies and very soon will cease to be "paper cities" merely. A field promising a richer harvest it would be difficult to find than that which the next few months are to open in Northwestern Iowa.

This year records the death of Aratus Kent. He was the first of the Prospectors. He was born in Suffield, Connecticut,

January 15, 1794; graduated from Yale in 1816, and studied theology at Union and Princeton. He began his missionary work at Galena in April, 1829. He visited Fort Dearborn in 1833. There were no roads or bridges and only one settlement between the two villages. He became Home Missionary Superintendent of Northern Illinois in 1848. Some years before he retired he had the record of having preached two thousand one hundred and sixty-nine sermons in four hundred and seventy-seven different places. He died November 8, 1869. He was a Presbyterian all his days, but he was supported largely by Congregational money, and he is a part of our Congregational heritage and history.

Chapter X

UP IN THE SIOUX COUNTRY, 1870–1879

When, in 1833, our Pilgrims began to arrive, this Northwestern Iowa was the land of the "Bloody Sioux." Memorials of them still remain in such names as, the Little Sioux, the Big Sioux, River Sioux, Sioux County, Sioux City, Sioux Rapids, Okoboji, Spirit Lake, and in the monument marking the Spirit Lake massacre in 1857. The number of the victims of that awful tragedy was forty-two.

As we have seen, in 1859 Father Taylor, supposed to have been the most sanely far-sighted man of the region, at an Associational gathering at Webster City, said, "There never will be anything to the northwest of us here but Indians and grasshoppers"; and he, and his associates placed the Northwestern Association down in the heart of the state. There was good reason for this view of the future for, at that time, as to civilized life, Northwestern Iowa was an unbroken solitude; and in the regions still west, there was no Dakota, not much Nebraska, and but little Kansas. The first railroad was struggling westward from Iowa City; the old stage coach was king; streams, in large portions of the state, were bridgeless, and the roads of the sort not made by hands.

Now, in the '70s, to which time we have come, Father Taylor was found to be a false prophet, for Father Upton was up there in Dickinson County, on the northern borders, and only fifty miles east of the Big Sioux; and in the decade churches were planted at Cherokee, Lakeville, Humboldt, Le Mars, Grant, Newell, Spencer, Sheldon, Spirit Lake, Emmetsburg, Clarion, Sibley, Sioux Rapids, Greenwood Center, Rock Rapids, etc.; and it became evident that the whole of Iowa even

its treeless prairies, of which there were whole counties was to be inhabited by white people.

In the early '70s Father Taylor made this confession: "I have assisted in the organization of a church at Emmetsburg, about thirty miles west in Palo Alto County. There I met Brother Coleman and delegate from the church in Spencer about thirty miles still farther west, so that the churches from east and west united and filled up the gap. Thus the brethren have surrounded me and kept encroaching upon my parish until I have only one county left, unless I go east into Hancock County, which I believe is disputed ground between myself and brethren Allen of Clear Lake and Sands of Belmond." However, he takes pleasure in the newness of communities northwest of him. "The country there," he says, "is very new, many of the families still living in their sod houses, and it seemed like old times to see them gathering from every direction to their sod schoolhouse, some with teams and some on foot, picking their way around or through the sloughs. They filled the house so that I could neither spread myself nor stretch myself, as I could not stand up straight without hitting the brush and grass of the roof."

In our travels about the state, we have already met Father Upton in Durango, and Buckingham and Monona, but the history of Congregational Iowa locates him in Dickinson County, and gives him the first place among the pioneer missionaries of our real Northwest. Brother Ephraim Adams gave this description of his first trip from Monona to the new field:

> The journey was not by rail, but by a true missionary rig of his own getting up for the occasion. A very long horse hitched by quite long tugs to an exceedingly long buckboard, with himself and trunk located at the rear. The intention doubtless was that the horse might be safely on terra firma, his forelegs at least, just about the time that the weight of the concern would be getting into the worst of the slough. The impression of the beholder naturally was that he would probably get through to his journey's end in safety, if he only had a spyglass to steer by. At any rate,

he did get through to Lakeville, and found plenty of room to turn in in the surrounding counties where at that time fences were unknown, farms few and inhabitants rare. In his tours, he found the people hungry for preaching. Traveling about he grew rugged and cheerful. His hair, he affirmed, was less gray than when he started. When he came back for his family he was happy as a foreign missionary. His accounts of the far-off country just discovered were glowing. He ever remained a firm believer in northwestern Iowa, despite blizzards and grasshoppers.

In every misfortune and calamity he would comfort himself and his neighbors by the assurance: "There's a future for Dickinson County." He began his work August 25, 1869. His description of the field as it was a few months later is as follows:

About a year ago, your Superintendent stated that there were fifteen counties in the northwest corner of this state in which we had no church or minister. This determined me to seek a field of labor in them. Accordingly I commenced a work of exploring nine of these counties, and found almost everywhere new settlements forming, most of them scarcely three months old. Nearly all were upon homesteads, given on condition of five years' residence and improvements.

The climate and soil are excellent. Scarcity of timber and fear of Indians in years past delayed settlement. These obstacles are now not serious. The red man is far removed, so that he cannot repeat his outrages. Several thousand acres of timber, rich peat beds, and, not far off, the best coal regions of the state; with a railroad nearly completed, three others on their way, and another to pass near, all this, added to cheapness of land, is causing the country to be settled with almost unprecedented rapidity.

My labors have been mostly confined to three ranges of counties lying in the valley of the Little Sioux River, one of the finest in Iowa. In Cherokee, Clay and Dickinson counties, I find at four important points materials sufficient for organizing a church, and have evidence that at other points missionary labor will be needed soon, and churches should be organized.

Some part of my entertainment is furnished me by settlers, but I have to provide many things, or fare hard. Often I have to go many miles for a place to lay my head at night. Many families cannot keep me or my horse at all. Some are living in sod houses, in shanties covered with hay, and others in caverns dug into the sides of hills roofed over with turf. Log cabins are almost palatial compared with the other dwellings.

Father Upton's first church was at Cherokee, organized with eight members, June 12, 1870. In September of this year he was relieved of the care of this church by the coming of Rev. W. F. Rose. His second church, Lakeville, on West Okoboji, was organized with thirty members July 9, of this same year. For several years this was the missionary's headquarters, and most important field. Superintendent Guernsey gives a glowing account of a pioneer church sociable, from thirty to fifty gathered at the pastor's house here at Lakeville. It was from this Lakeville home that Mrs. Upton wrote: "We never drop our curtains in the evening, and our lamp often guides a belated traveler to rest and safety."

At the end of his second year, Father Upton reported: "Two years ago I began to explore this almost unheard-of region where settlements were just commencing. I have been permitted to see an amazing, unparalleled rapidity of settlement and to feel myself among the most stirring agencies that are changing a wilderness not less than eighty miles square into a fruitful field. Religiously, as well as otherwise, it seems as if a nation has been born in a day. Ministers are coming in and churches are multiplying, and the way is almost clear to organize an Association within the boundaries of the field, all of which I called mine one year ago. The memory of these two years of missionary service will be the most pleasant of my life."

The second pioneer for the region was Rev. Benj. A. Dean. He arrived March 1, 1872, from Garnavillo, and took possession of Osceola County, its population scarcely one thousand, county seat not yet located, only one tree, it was said, in the whole county. He was as short as Father Upton was tall. His horse and buggy were both compact. He was quick in his motions, getting about with amazing swiftness. With his bag of books, he went everywhere, establishing Sunday-schools, and establishing preaching stations at every available point. By universal consent, the verdict was that no Metho-

dist itinerant had ever been known to get over the ground as he did; not that his horse Tim was so very fleet, but always at it. His wife, a true daughter of Holyoke, all over their home missionary fields, organized bands for foreign missions. Of himself and his field, he says:

> Starting in March, I traveled two weeks, through storms and deep snows, and over trackless prairies, being snow-blind for a week. I preached twice in Dickinson County. In April, after getting my house habitable I preached once at home, twice at Indian Lake, once at Round Lake, and I preached the first sermon ever heard in Worthington, Minnesota. I preached also in the Perry neighborhood, and at Sibley, ten and one-half miles west of my home. This is our proposed county-seat and chief railway station. During the quarter, I have traveled about six hundred miles. Others must fill the railroad centers. I take for my work, the scattered people five, ten and fifteen miles back. We shall have a hard lot here with these poor people, but though wearied with my work, I rejoice in it, and am thankful to have been sent here.

The Sioux Association was organized in the Spring of 1872. The five churches uniting were Cherokee, Lakeville, Grant, Le Mars, and Sioux City. This last named ancient church, fifteen years of age, coming from the Council Bluffs Association, with its able and genial pastor, J. H. Morley, was a tower of strength to the new Association. Half of the membership of the Association was in this church, and church and pastor gave heart and hand to the pioneer work of the new regions now opened up. Father Upton, the pioneer missionary, was, of course, one of the charter members.

Rev. W. L. Coleman, too, coming from years of pioneer experiences at Bellevue, Stacyville and Mitchell, was one of the charter members, and a guiding hand in its affairs. He had much to do with the planting of the churches, especially those at Spencer and Emmetsburg, to both of which he ministered as pastor, serving the Spencer church for seven years. The other charter ministerial members were Rev. W. F. Rose of Cherokee, and J. H. Covey of Grant. Among those who did good service in the Sioux country and the borders

thereof was William J. Smith. We find him first at Osage in 1858. In the early '70s he was at Alden, then at Newell and Manson, "the only Congregational minister in four counties," and then, at the very beginning of things, at Sioux Rapids in the very heart of the Sioux country. In the Spring of 1870, he had it in his mind and heart to go to the Associational meeting at Otho. How he missed the mark the following from him will show:

> We all love the meeting of Association, both for its profit and pleasure. But the country between Alden and Otho is very flat, with numerous ponds of standing water, and this is a preëminently wet season and there are two large rivers to be forded. Two delegates with their wives in a small wagon are gone; minister and wife with horse and buggy follow a few hours later. [Brother Smith was always "a few hours later".] First company about eight miles from home turns into a field to avoid an impassable slough; through mistake they get on soft ground and suddenly find themselves with but one horse. Seeing ears they think that the other horse is not far off. What they did to get on *terra firma* would be too long a story. Wading, wallowing in the mud to the Boone River, they find the banks full, but they ford by the aid of a large emigrant wagon train of mammoth horses and four men.
>
> They pursue their watery way to the Des Moines, over which, after foot-wanderings over the brushy shore, they are paddled, part at a time, in a canoe and finally hauled by several yokes of oxen where horses could not go. This party of the first part attended Association—having conquered because they did not know they were whipped. As to the party of the second part, minister and wife followed their illustrious predecessors through all to the Boone, and looked upon its frightful, rushing tide. Not being swimmers, and not wishing to commit suicide nor to take passage to the Gulf of Mexico, they turned about and, after three days of travel, reached home with new experience of what they call roads in the West. "Why not take cars?" you ask. For three reasons. The cars do not run there. If they did the fare is nearly six cents a mile. To give half-fare tickets for any ecclesiastical meeting is with our railroad folks unconstitutional.

On the borders of the Sioux country was another whose story belongs in the records of the '70s. At an advanced age, Father Allen came from long years of pioneer work in Wis-

consin in the fall of 1868. He organized the church at Clear Lake. He was ahead of Brother J. D. Mason at Forest City, Ellington and the country round about. Here is a glimpse of the heroism of this old "soldier of the cross":

The Superintendent advised me to go to Forest City once a month during the winter. I have done so thus far, and shall continue to do so when roads and weather permit; but you must know that quite often dreadful storms of snow and cold render it unsafe to travel. It is twenty miles from here. Twice in crossing these bleak prairies I came near perishing. For many miles there is not a house on the road. Once after riding many miles facing a northwest wind, my horse refused to go. I left him in the road and succeeded in crawling to the door of a house, and the woman of the house helped me in, almost frozen to death. I could not walk. At another time, leaving my horse at a tavern, I walked nearly a mile to the schoolhouse to preach. No one had dared to come out and the door was locked. I attempted to go back to the nearest house facing a storm of wind and snow and I had to crawl on my hands and knees. I barely escaped perishing. In either of these cases I could not have gone fifty rods farther. I am growing old—will be seventy-eight in June.

Ephraim Adams gives us a picture of this grand old man as he appeared shortly before his death:

At our Ministers' Retreat at Clear Lake, we held, July 27, a kind of Ministers' Institute, at which Father Allen, by request, was to say to us a few words. He put them into writing and I hold in my hand the paper which, at my request, he gave me that day. As I look it over, I can see the trembling hand, the hoary locks, the erect yet yielding frame. I am looking again into that kind, benevolent face; and almost hear the voice, the tones, the inflections with which these words were spoken. It seems now almost a voice from the grave, aye, rather from within the veil.

Conspicuous among those who in later years did notable service in the Sioux country, as elsewhere in Iowa, was Rev. A. M. Beaman. He was accepted by the Sioux Association as a licentiate in September 1888. He began at Sergeant's Bluffs. He did missionary work at Spencer, Spirit Lake, Milford, and Sioux Rapids. He organized the churches at Peterson and Castana. He built parsonages at Sergeant's Bluffs, and Corning, and had much to do with the erection

of church buildings at Castana, Peterson and Sioux Rapids. His preliminary building at Sioux Rapids cost five hundred dollars. The house had no underpinning; its weather boarding was ship-lap; there was no paint either within or without; the only spire was a stove-pipe sticking up through the roof; and yet there was a lady in the church who said: "I came from the vicinity of Boston, and worshipped in a forty thousand dollar church, and yet I must say that out here in this rude chapel, we have better preaching than we had at home." Speaking of his work up in the Sioux country, Mr. Beaman says:

> Those years of Home Missionary work are among the best and happiest of my life. Coming into the ministry as I did, without fitness, but called of God, I feared the "cold shoulder" from the school men, but I never have had it given me. The stronger men of the state were always my helpers.
>
> In the competition for pulpits, I have had no part, and yet for nearly twenty-five years I was not without a pulpit for even one day. God has always opened the door, and I have never pushed. I have been happy in all of my work.
>
> So many seem to fear the Home Mission work, and salary connected with it. Why, I took the last ten dollar bill I had to pay my fare to my first field—paid $7.50 for ticket and waited on God, and for the church. I have always paid my debts promptly, given liberally to benevolence, saved as I could honestly, invested not very wisely always, and have a comfortable reliance today for the needs of life. God has blessed me, blessed my work, and he will do this for any one who "follows where He leads."

This is valuable testimony. Really what better lot in life is there than this?

Early in the decade occurred an event of great significance to the whole state, and to Northern Iowa and the Sioux country in particular—a change of Superintendents. "The noble Guernsey," as his successor called him was stricken in the midst of his great service, December 1, 1870. Doctor Magoun speaks of him as "a man of large make, both of body and mind; a man of great practical energy and wisdom, apt

in affairs and fertile in expedients." He was born at Watertown, Connecticut, July 1822. He paid in part for private instruction in the classics by working at twenty-five cents a day. The years 1842–1844 he spent at Western Reserve College one year having "only eight dollars in money, most of which went for postage at twenty-five cents a letter." After short pastorates in Charlestown, Massachusetts, 1847–1849, Derby City, 1849–1852, and a few months at Saybrook, he was called to Dubuque, and began there a pastorate of two years, December 2, 1853. Returning East, he was at Woodbridge, Connecticut for a year, and then returned to Iowa for the great work of his life as Superintendent of Home Missions, beginning in September of 1857, and closing with his death December 1, 1870. That this was a faithful and fruitful ministry these pages abundantly testify. As he was starting out on one occasion for some home missionary service, his wife "tried to detain him on the ground that he was unable to go; his reply was that if it were a large place he wouldn't think of going, but as it was a little church,and his coming would mean so much to them, he couldn't bear to disappoint them." This was characteristic of the man. He did a great work. In the fourteen years of his leadership the churches grew in numbers from one hundred and four to two hundred and seven, and the membership from three thousand, four hundred and ninety-two to eleven thousand and twenty-seven.

Now who was to take Mr. Guernsey's place? Turner of the Band was doing splendid work down in Missouri as Superintendent of Home Missions. Was there another member of the Band with special qualifications for such a place of honor and hardship? How would that gentle, refined, retiring, delicate but forceful man up at Decorah do for the rugged service? He was one of the Band, the best of them, if there was any best. He had been here nearly thirty years, a close observer, always at the Association, state and local. He knew the state as well as any pastor can; and he loved Iowa and the

churches and the college and all our institutions, with all his heart; and he was known and trusted and loved by all the people. Moreover he had a genuis for organization, and though without self-assertion, easily assuming the rôle of leadership. How would he do?

His ten years of splendid efficient service, beginning in 1872 give answer: "He will do!" It would be almost literally correct to say: "He organized home missions in Iowa." The present perfect constitution of the Iowa Home Missionary Society is simply a statement in terms of constitution and by-laws of home missionary operations set in motion by his hand. For six years his diocese was Northern Iowa, and then for four years longer he had the whole state. In the ten years the churches increased from two hundred and seven to two hundred and fifty-seven, and the membership from eleven thousand and twenty-seven to fifteen thousand, five hundred and eighty-seven.

Brother Adams' first report was a sad one, recording the death of his oldest son, Theodore, at the age of twenty-six. The report is characteristic of the man and ends as follows: "So this morning, I take up my life-work again. It seems to me my last life-work. May it be prosecuted for the time God gives, with a new devotion under the stimulus of this sad providence." The next report was also a revelation of the man, as also the revelation of another man and his household and the home missionary service. Rev. T. K. Bixby, coming from the schoolroom into the ministry, was permitted to preach just one year, at Rockford—"the happiest year of my life," he said—and then entered upon still happier service, the date of his translation, March 13, 1873.

With his wife he left six children, the eldest a lad of fifteen, and five daughters, a lovely row tapering down to the little one of three summers. These little ones had joint ownership in a "missionary chicken." Into a little pasteboard safe the growing gains were dropped as eggs were sold or chickens marketed. Once this box had been opened and its contents

given to the foreign cause. The next gathering was to be for Home Missions when the Superintendent should pass that way and open the little safe with them as he had promised. The opening was at a hurried morning call. The missionary breakfast was just over; a few words of sympathy and cheer had been ventured and a prayer offered, the Superintendent taking (not filling) the father's place at the family altar. "Now children," said the mother, "you may bring your box." "You know," she said to the visitor, "that you promised them that you would open it with them some time." With quick feet and bright eyes they brought the box. Tiny fingers traced the lines where it should be opened and little heads crowded in to see the pennies that should rattle out. Eighty-two cents were soon counted; ten more were added by permission. They said I might acknowledge it as "from the little Bixbys." Should I take it or give it back? There seemed something sacred about the offering. Was the father looking on? If so, methought he would say, "Take it; let them be pleased; let them learn to love the cause for which I have toiled." The mother's cheerful, trusting look also said, "Take it." The little ones expected it. So I took it, thinking, God will surely bless these little ones; He will care for this mother; perhaps, through this, he will stir up many parents to teach their little ones how to give, so that all over this land other children may be helpers in our great, good work. May it prove true.

Another report tells of a thank-offering dollar with a history of self-denial and sacrifice. What a revelation of the self-denial and sacrifice of the Superintendent this comment: "It has already saved itself, and doubtless will save itself many times more, for as I take my lunch for a meal, or forego the rest of a sleeping car in a night ride, I think I am saving that dollar."

To this decade and in this Sioux country especially belongs the story of the Grasshopper Invasion. In 1874 an eye-witness wrote:

An army of them is passing over my house going eastward. The air is filled with them as high as you can see. The lower strata look like snow-flakes in the air. Higher up they look like dust sprinkled in the sky. As soon as they strike they begin to eat. They have excellent appetites and a wide range of diet. Pungent articles are their favorites, but, when these fail, they thrive well on corn or grass, or leaves of fruit or forest trees, and even as a last resort, they devour the twigs and bark of the trees and the stalks of corn as the hardtack of the campaign. The

rapidity of their work is almost incredible. The great corn-fields of the prairies seem to melt before them almost while you are looking at them; orchards and forests exhibit the baldness of winter, and the whole country looks as though a fire had passed over it. I drove several miles through the fields while the grasshoppers were working. The sound of their eating was as if a drove of cattle were in the field. The insect differs from the common grasshopper. It is no doubt identical with the locust of Scripture. The second chapter of Joel might literally be applied to the western plains today. They come like a strong people in battle array, with a noise of chariots upon the mountain of fire that devoureth the stubble. They march every one his own way and do not break their ranks. The land as the garden of Eden before them, behind them a desolate wilderness.

Another testifies: "Last Saturday the thermometer stood at nearly fever heat. While longing for a shower to cool the air, we saw in the west what first seemed to be black clouds of smoke, as though the prairies were on fire. Soon we heard a sound as of the rushing of many waters, and then, drop! drop! drop! against the window-panes and upon the house, and lo, a shower of grasshoppers. The air was full of them. When they came between us and the sun there was an appearance of a partial eclipse. Their stay was long enough to convert our beautiful corn fields into rows of ragged bean poles, strip our fruit trees and almost totally destroy the vegetables and shrubbery of our gardens." This is copied from the Home Missionary of October 1874.

They came first in 1867. They made a second visitation in 1873. They did their worst in 1874. They came in wandering bands in 1875, 1876 and 1877. They spread their devastations over the whole Sioux country as far east as Kossuth and Wright Counties. They brought consternation and ruin to thousands of the homesteaders; they decimated scores of communities; they broke up churches. We have seen the bright prospect at Lakeville. The church did not not long survive the grasshopper raid. One man exchanged his house and farm within half a mile of the church, for a team to get away with. The church long ago disappeared from our

minutes and Lakeville village is not now on the map of Iowa.

It was somewhat better with the church at Grant. The grasshoppers broke up the church, and drove out all the members excepting "Mother Slack." She simply would not go. At length the pest subsided, and people returned to the neighborhood, and thought it well to organize another church, and called a council for the purpose. Mother Slack objected to the new organization for, said she, "There is a church here now." "Well, where is the church?" "I am it," she replied. "Well, would it not be better for the church to disband, and form anew?" "I'll never disband," she said, and so she stood up and took in a dozen members into the old church, and preserved its "historic continuity," and the earlier date is recognized in our minutes.

Another pleasing incident of the grasshopper period is thus told by Superintendent Adams. It occurred in the fall of 1874.

> The Association met in Algona, where, you know, Father Taylor lives and where he has renewed his youth in missionary service to the regions round about. I went with him to one of his appointments seven miles from town. In a little 12 x 12 school house, on a broad prairie, its wheat fields destroyed and its cornfields greatly injured by the "hoppers" a few men, some women and more children, about forty in all, had assembled for Sunday school and preaching. Strains of the old hymn, "Shining Shore" greeted us as we drew near. First came the sermon; then the collection. For this they were ready, for Father Taylor had told them of the Society, and had promised to double whatever they would give. He had told me that he did not expect more than a dollar or so, but he thought it did people good to go through the motions if nothing more. Well, as soon as he motioned with his hat that he was ready, up came the little hands all about him with pennies, and young men's fingers with scrip, and even one or two old pocketbooks were turned up with dollar bills inclosed. Little eyes shone, and so did those of the old missionary. On counting up we had $5.29. "Well, Father Taylor, are you going to double it?" "Why, I said I would, and I will; but I guess I shall have to be careful how I make such promises to many more congregations."

A member of the Sheldon Church tells his experience:

I remember that we had a nice lot of hogs, and how proud we were of them, for the reason that we would be enabled to supply some of our necessities, and at the same time do so much for the cherished enterprise which was so dear to us (the building of the new church). But a disappointment lurked in our path; and just as we thought we were nearing the fruition of our hopes, the pest came, and our dream, lovely as it was, vanished as the fog before the noonday sun. We had our hogs but they were not marketable, and we had nothing in the way of feed to make them so. They were turned out on the bleak prairie, to shift for themselves; and when all but one had succumbed to the pitiless ordeal, we took baskets in our hands and went into the fields and found a few nubbins, with which we kept his hogship alive until we got milk from our cows in the spring; then we made pork rapidly considering the means at hand. When the proper time arrived we sold our orphaned and companionless pig, and turned over the entire proceeds toward paying the lumber bill for the church.

To Father Sands, sorely disappointed that he was prevented by the grasshopper scourge from building a meeting-house and that he could not get his usual "quarterage for home missions," came the calamity of the total destruction of his house and valuable library, and nearly all his furniture, by fire. It hardly need be said, however, that out of this disaster came friends and sympathy, books and money, and, in the end, a house less humble than the one consumed.

The Nutshell Account of the church organizations of the decade now under review may be found in Chapter XVI. These churches indicate the movements of the population to the West, and especially to the Northwest. Of the sixty-one organizations of this decade, not one was in the Denmark or Davenport Associations, only one in the Dubuque, and two in the Garnavillo, and only nineteen in the eastern half of the state; while there were eleven in the Council Bluffs, and fifteen in the new Sioux, twenty-one in the northwestern quarter, and forty in the western half of the state.

Every church of the decade has a history full of interest

and significance. Here, for example, is the way the history of the Creston Church began:

Saturday morning, late in November, 1869, at the hour of sunrise, the Rev. Robert Hunter, pastor of the Congregational church at Nevinville, called his wife to the door to look through his field glass twelve miles away over the prairie at a little cluster of tents perched upon the horizon. Said he: "They are staking out a new town over there, and as the Methodist minister preaches here tomorrow, I will ride over there and try to stick a stake for Christ." So he rode over in the afternoon, slept on a counter, and next morning held a service. In the middle of his sermon a number of carpenters who were shingling the first hotel were driven in by a snow-squall. When they had found comfortable places he said: "Since the Lord has driven you in where you must hear his Word, I will begin my sermon over again." And so he did; and thus he preached the first sermon in Creston and drove the first stake for the church.

At the organizing council, the state of the thermometer tallied with the day of the month—28 below zero. Two members, one of them Joseph Pickett, rode to the meeting six miles across the prairie due north. Father Todd walked eight miles from Tabor to take the cars at Hillsdale. One of the brethren remarked "The church that is born in a blizzard will never be killed by a white frost." The church was organized with seven members. It took half of the total male membership to fill the office of deacon, though they elected but one.

A Yale theological student spends his summer vacation supplying Creston and Nevin. They built a compact and substantial little chapel suitable to their needs. 1874, June 13 and 14, two happy days in succession. On Saturday Mr. Calhoun is ordained, and on Sunday the chapel dedicated free from debt. June 13, 1875, an unfamiliar face in the pulpit; the voice of a stranger leading the service, that of N. H. Whittlesey. 1876, Sept. 15, Friday evening—a festive scene in the chapel. Flowers, music, refreshments; a reception. For the first time in its history the church possessed a pastor's wife. 1887, May 2, Monday evening—a resident membership of two hundred and two. The dear old chapel a perfect bower of beauty; tears, smiles, gifts, prayers, handclasps, benedictions and farewells (Whittlesey leaving). May 8, Sabbath—in God's good providence, without a single Sunday intervening, a new form is in

the pulpit, another shepherd for the flock, another pastor's home in the parish; a new leader, with new ideas, new methods, new enthusiasms, (A. J. Van Wagner). A year and a third of toil, of many discouragements, of alternate hopes and fears, of bold expedients, of thorough planning, of generous self-sacrificing, of earnest, united, heroic effort by many willing hearts and busy hands, men, women and children helping as they did in the time of the Tabernacle, and behold! this glad day, the second of September, 1888, this completed edifice and this joyful congregation" (the church dedicated).

What a shame to crowd these great histories into a nutshell; but it must be done!

The numerous dedications of this decade are also recorded in Chapter XVI. The activity of the churches in building houses of worship is suggested in the following from Superintendent Pickett: "The work of building churches is rapidly going forward. Ames has just completed a beautiful parsonage and now the church becomes self-sustaining. It is the leading denomination in this pleasant town. Dunlap has been completely revolutionized by the power of the divine Spirit, the church has more than doubled its effective strength and is now actively engaged in building a five thousand dollar church. The same is true of Magnolia, some sixty coming into membership, and a pleasant house of worship is now building, to cost something over $2,000. The little Welsh church at Gomer is building a beautiful little sanctuary to cost $2,000. Ottumwa has at a cost of about $25,000, one of the most tasteful and beautiful churches in the state, and the church here at Des Moines is at length in the midst of a much needed building enterprise. A commodious structure, costing something over $20,000 is to be built. The church at Anita has its four thousand dollar edifice nearly completed, and in two weeks I go to the dedication of the Grand River church in Adair County."

Many of the churches came to self-support. Among them: Atlantic, College Springs, Grand View, Mitchell, Manchester, Maquoketa, Onawa, Otho, Keosauqua, Rockford, Tipton,

etc. The membership increased from ten thousand three hundred to fifteen thousand, five hundred.

In this decade, as in all decades, "some are coming, some are going." A. W. Archibald began his twelve years' work in Iowa as a student in the summer of 1875 at Nevinville and Fontanelle. Does the good Doctor remember that at the end of that vacation experiment he wrote: "Why will ministers hang around Boston, New Haven and New York when great fields are untouched just outside? Why hang greedily around a single sheaf, when whole fields are white, and no man thrusts in his sickle?" A little more than half of his ministry was in the land of the "single sheaf," but both here and there he did splendid service.

The decade introduced to our Iowa work W. L. Bray, of Newton, Clinton, Marshalltown, etc.; H. L. Chase, of Green Mountain; A. S. McConnell of Cresco; A. D. Kinser, Leroy S. Hand, Horace Robbins, C. H. Rogers, Stiles of Manchester, Jesse Taintor, George H. White, D. G. Youker, etc.

Two men of this decade, and of all decades since, are Snowden and Frisbie. They came in 1871. That certainly was event enough for one year! Snowden came in February and Frisbie in October.

James E. Snowden came from Ohio and from Methodist Protestant parentage and training, but soon developed into a good Congregationalist of a unique type,—all his own, however. In his sixteen years' pastorate at Oskaloosa that church reached high-water mark, though it still has all the future to improve upon that record. After one year at Storm Lake and eight good years at Le Mars, a stately church edifice being one of his monuments there, he took hold of the little missionary church at Fayette. In the three years of his pastorate there, he rebuilt the house of worship, added about a hundred to the membership and brought the church to self-support. Twelve fruitful years at Cedar Falls brings this grand old patriarch down to date, pastor emeritus there busy still sup-

plying the many churches which call for his services. Of this unique, forceful, facetious, brotherly man a booklet could be written. May he go very late to the better world!

Alvah Lillie Frisbie came of the purest blood of the Pilgrim stock, though himself a New York Yankee, born in Delaware County October 22, 1830. Father Turner would call him a "Yankee of the second edition." On his twentieth birthday he learned his first lesson in Latin grammar, and went on, through Courtland Academy, Oberlin and Amherst Colleges, Yale and Andover Seminaries to his first pastorate of five years' duration at Ansonia, Connecticut, beginning in February, 1860. One of the five years he was "at the front" in the work of the Christian Commission and as Chaplain of the 20th Connecticut Regiment; then six years at Danbury, and then Plymouth, Des Moines, for twenty-nine years pastor, and to this day pastor emeritus.

For nearly thirty years he was the leading Congregational minister of the state; beyond dispute the primate of the Congregational bishops of Iowa. By his position in the Cathedral parish, by his vigor of intellect, and by the abounding grace of good-will and fellowship he gained and held this high distinction, and, what is rare, excited no envy thereby. The good Doctor's testimony is: "The long pastorate has been one of prolonged blessing and joy, in the fellowship of the splendid men of the Congregational ministry of Iowa, in the love and sympathy of the Plymouth people, and in the feeling that the 'labor in the Lord' was not in vain. For all, His name be praised!"

Another new man of the decade who has grown to ripeness of years in the state, is Ezra C. Moulton. Brother Moulton came into the ministry by way of a legal training and an editorial sanctum. He was born April 23, 1829, in the Province of Quebec, of Yankee parents who had strayed over the border. His boyhood was spent in Illinois, his young manhood in Wisconsin; his education was divided between the two

states, culminating in Beloit Academy, not yet a college; his legal training was gained in the office supplemented by one year in the New York College of Law. Superintendent Adams drew him from the editorship of a temperance paper in Missouri to the pastorate of the Fayette church, his work beginning in June, 1875. He served in many places, everywhere revealing himself a man of intellectual brilliancy, an exceptionally gifted preacher, the winner of admiring friends. Though past his fourscore years and living in retirement in Des Moines, his zest for life, his interest in current events and the clearness of his keen mind make him "a wonder unto many." The record of his services is: Fayette, two years; Mason City, five years; New Hampton, two years; Humboldt, one year; Ames, three years; Shenandoah, two years; Red Oak, seven years; Corning, two years.

"Some are coming, some are *going*." Harvey Adams is growing old but will not acknowledge it. Bowen's Prairie wants a "man with considerable experience." "I frankly told them," he says, "that some of the Fairfax people thought me too old to preach. I am an old minister for the West, nearly sixty-seven, but I need no horse for a field like this. I have walked to Monticello, about five miles, in one hour and five minutes. My health was never better and my courage is unflagging." Thus he boasts of his strength, all the while shaking from head to foot with the palsy. Father Emerson confesses that he is "beginning to feel the wear." In 1871 he is confined to the house for a month by a fall from his carriage. In the spring of 1872 so lame that he must use crutches and suffering from frequent attacks of the ague, and a violent cough, he writes: "I have seen no time for thirty years when there seemed such ground for fear that my preaching days are numbered." In September he writes: "On my way to my Sabbath appointments, on a lonely road, fifteen miles from home, I fell from my carriage in a state of insensibility. I was soon found and cared for, or I must have

perished from exposure, the injuries received in the fall, and the shock to my system. For several days I could not be taken home, and for weeks was unable to engage in any public work. I now meet my Sabbath engagements, preaching twice and doing a little pastoral work, although the physicians advised me to give up all hope of preaching the present year if ever." In the minutes of 1879, this once pastor of a dozen churches, is assigned only the little church at Elk Creek.

Calls to the higher service are much more frequent in this decade than ever before, for many of our ministers are getting old enough to be promoted. We have already noted Superintendent Guernsey's call to—

> "Such great offices as suit
> The full-grown energies of heaven,"

and the release of Brother Bixby and Father Allen.

Early in the first year of the decade, February 21, 1870, Erastus Ripley of the Band was called to his reward. He was born in Coventry, Connecticut, March 15, 1815. His only pastorate in Iowa was at Bentonsport, 1844–1848; and his only other field of service in the state was in Iowa College, from its beginning in 1848 until its removal to Grinnell in 1859. Closing his work with the college, he returned to Connecticut and continued in school work up to the time of his death. He was an excellent teacher, a good preacher, and a worthy member of the Band.

May 22, 1870, Brother S. J. Whitten of Wittenberg, was called to his reward. October 29, 1870, the call came to S. P. Sloan of McGregor. He was one of our best preachers. How he did preach in the days of the "irrepressible conflict!" "He stiffened all our backbones by his sermons in those days," said Governor Samuel Merrill. No wonder Plymouth of Des Moines gave him a call. He accepted, but a more commanding summons took the precedence.

The next to be called was G. L. Woodhull of Onawa, Octo-

ber 1, 1870. "The chief memorial of him is the stately edifice erected almost wholly through his labor and influence." While working on the building he contracted a cold which caused his death. The house is now the City Library.

Brother Sloan and James J. Hill came together to their coronation day. Mr. Hill was born at Phippsburg, Maine, in May, 1815, and was educated at Bowdoin and Andover. He also was a member of the Band reaching Iowa, with Mr. Ripley in the spring of 1844. His first Iowa fields were Garnavillo, Sodom and Gomorrah, and all of Clayton County, where it is said the staple food at the time was "corn-dodgers, bear's meat, and wild honey." Later he had pastorates at Indiantown, Green Mountain, Genoa Bluffs and Fayette; He also served churches in Illinois, at Albany and Savannah and in Minnesota, at Blencoe and Hutchinson, at which place his choir was composed of the famous Hutchinson family of New Hampshire. From 1865 to 1868, he was Agent of the American Missionary Association for Iowa, Kansas and Minnesota. In his fruitful ministry he organized seven churches, built as many houses of worship, gave the first dollar to Iowa College, and many other dollars besides, and raised up two noble sons, James and Gershom, for the work of the Kingdom. His place of burial is in the Hazelwood Cemetery in Grinnell.

December 11th, of this same year, the call came to G. D. A. Hebard of Oskaloosa. He was a native of Vermont, and studied at Amherst, and Union Seminary. His father was a Baptist, his mother a Methodist, his wife an Episcopalian, and as for himself he hardly knew whether he was a Presbyterian or a Congregationalist. One of the great services of his ministry was the uniting of the Congregational and Presbyterian churches in Iowa City. He left there as one of his monuments a strong church and the house of worship still in use. Joseph C. Cooper, the converted sea captain of Denmark and the flaming evangelist of Southeastern Iowa, closed his life at Cincinnati, August 23, 1872. The same year, November

29, Rufus M. Sawyer, after good service at Iowa City and Anamosa, and a good beginning at Le Mars, was called to his reward.

George B. Hitchcock was born in Great Barrington, Massachusetts, January 9, 1812. The family were early settlers in Illinois. He studied for a time in Illinois College, but was obliged to give up study on account of ill-health, and settled on a farm in Scott County, Iowa, where he had two brothers who were farmers, and another brother, Allen B., who was pastor at Davenport and Moline. After a little time he regained his health. Here Superintendent Reed found him and set him to work supplying destitute fields in the region. In 1845 we find him as a licentiate, acting pastor of the newly organized church at Oskaloosa. Two years later he takes on Eddyville, and this, with wide stretches of territory reaching up to Fort Des Moines, was his field until 1853. Then still newer fields attracted his attention, and he began a ministry of nine years at Lewis. For three years longer, he served in Iowa at Exira, Magnolia, Harrison (Dunlap) and then passed on to other frontier services in Missouri, where, in the year 1872, he found his grave. One of the foundation stones of our goodly commonwealth is this noble frontiersman, George B. Hitchcock.

May 26, 1873, H. S. Clarke of Williamsburg and Genoa Bluffs, his only Iowa field, died at the age of thirty-five. The record is: "Many young men were converted to Christ, and houses of worship were built on both of his fields during his pastorate."

Benjamin F. Manwell was almost a stranger to us; he had but one year in Iowa. He died at Lawler February 24, 1874.

March 10, 1874, the summons came to O. W. Merrill. For eight years beginning in June, 1862, he served with great success the church at Anamosa. He was one of Doctor Guernsey's special friends and helpers and was marked as a

most suitable man for a Home Missionary Superintendency. On the resignation of Father Gaylord of Nebraska Mr. Merrill was appointed his successor in 1870. He gave himself to the work so unsparingly that at the end of three years, his health was broken hopelessly and soon the end was reached.

April 5, 1874, Father Joseph Hurlbut received his discharge. Of the fifty years of his ministry, sixteen were given to New York, three to Vermont, eight to Massachusetts, six to Ohio and seventeen to Iowa, all of these to Fort Atkinson and vicinity. Here, for all these years, labored this gifted man, poet, philosopher, preacher; but most of all a humble home missionary, deliberately choosing the waste-places as a field of labor. "Bury me without display," he said, "with no needless cost, in a plain way, as becomes a poor old missionary." It could hardly be otherwise, for he was a "poor old missionary," who had given fifty years of service to the churches for his "board and clothes," and these of the plainest sort. "Neither he nor his friends had means for any other than a plain burial. Plain were the people, from farm and shop, that thronged his funeral, and humble was the cemetery where they laid him. As he lived and died, so was he buried." But when he died a royal soul passed up to God's eternal glory.

A month later, May 7, another royal soul was translated, Father Thomas Tenney. For twenty-five years his home was at Plymouth, near Mason City. When I was ordained at Osage in 1868, the brethren said: "You must get Father Tenney to offer the ordaining prayer, for nobody in all our ministry prays like Father Tenney." And indeed it was so. One of his daughters was the wife of Cryus Hamlin of Constantinople.

August 26 brought release to another old soldier of the cross, J. S. Barris of Salem. He began as a Methodist preacher. "Charges were brought against him for praying for the negro and attending a colored church." He sought fellowship in a communion where such conduct is not sin. Begged by his

accusers to return, he said: "No, I have found a church fellowship that affords me peace and sympathizes with my convictions of right. I will remain where I am." He gave Iowa six years of good service in his ripe old age.

The first in the obituary list of 1875 is Beriah King of National. This was his only parish in Iowa. He died January 19.

A. V. House, a flame of consuming zeal, went out at Lawler, May 27, as Brother Manwell had done a year before.

The next funeral was in Algona, not yet that of the old patriarch, but that of his successor, H. B. Underwood. He had had but a year in Algona, but it brought great results. Among the converts of the year was an old soldier of the Crimea, one of the "six hundred" of Balaklava. The pastor died September 2, leaving a bride of two months and a host of friends to mourn his untimely death.

At College Springs also there was this year a funeral, Brother Davis R. Barker falling at his post of honor and usefulness, October 22.

And now we are at Algona again, this time with a large concourse of people from all the countryside, to bury that old "Patriarch of the Prairie," Father Taylor. We need not repeat here the story of his eventful life and his twenty years of pioneer service in Iowa. He preached in all parts of the county and beyond, in schoolhouses, log cabins, dug-outs, wherever a few people could be gathered together. He taught singing school, served as County Superintendent of Schools, was once County Judge, and was identified with all the important movements which went to the making of the county and the adjoining regions. His activity did not cease in his old age. He continued to take long rides over the prairies until his failing strength finally forced him to desist. So he passed on, this mild, gentle, genial, forceful man; a man of great energy and of great firmness of purpose, methodical,

clearminded, studious, irrepressibly and irresistibly humorous, a beautiful specimen of a Christian gentleman, "Father Taylor," one of the treasures of our Congregational Iowa! He died February 29, 1876.

The obituary list of 1877 includes the names of Orlando Clark of the Blind Asylum at Vinton, the date of his death, April 2; E. P. Whiting of De Witt, Robert McGuian of Mount Pleasant and G. A. Paddock of Rockford. Mr. Paddock was for three years my room-mate in Chicago Theological Seminary. What tales he could tell of the hardships of those years! He had "a place for everything and everything in its place—" with his room-mate it was not so. The year 1878 records the death of George W. Palmer of Polk City and Ogden, and Dr. George Thatcher of Keokuk, Waterloo, Iowa City and the State University. M. K. Cross in his obituary of the President says: "Doctor Thatcher was a strong man in every way. His powerful physical frame was matched with a strong will. He bore at times an aspect of great severity. He was mightily indignant with shams of every sort. He had little patience with 'theological free-thinkers and ministerial empirics.'" And yet he was great also in his gentleness, sympathy and charity. He declared on one occasion with deep emotion that he did not envy the most brilliant orators and statesmen half so much as he did the pioneer brethren of the Association who, with prayer and toil and sacrifice, laid the foundation of the Congregational churches of Iowa.

The mortuary list for 1879 includes the names of Philo Canfield of Washington, who died February 11; Reed Wilkinson of Fairfield, who died August 24; Eldridge G. Carpenter of Golden Prairie, who died August 25, and Joseph Pickett whose passing was November 17. He began his Home Missionary Superintendency of Southern Iowa in July of 1869. He was transferred to the Rocky Mountain district in April, 1878. "In this service, on a tempestuous night,

in a blinding storm, intent upon his work and oblivious of self, he laid down his life and was not for God took him."

"Thus, with heart and strength unbated,
From the battle's thickest strife,
Like the saint of old, translated,
He was ushered into life."

Chapter XI

MATURITY, 1880–1889

Probably the word *immaturity*, would still more fitly express the status of Congregational Iowa in the '80s, for, of course, no church is complete, and the demand for new churches is as great as ever, while our colleges are little more than the names of institutions that are yet to be, and while the opportunities for growth were never greater.

In 1880 Superintendent Adams made report: "We have done a work here, and there is more to do, for Iowa is yet to grow. Nearly half of her soil has never yet been touched by the plow or inclosed in farms. Her water-courses still flow unconscious of the power in them. Her mines are yet to be opened and her railroads built. Something, much, has been done but more remains. The past is brief but there is much of history in it. We are on the verge of great possibilities."

A year later he wrote again: "We have a field, stimulating in both history and promise. Looking backward, we see a development of this portion of the great Home Missionary field that has been simply marvelous. We entered it, some of us, upon the saddle, fording streams and traversing prairies, to find embryo villages of a few thousand people on its eastern border. All the interior and the west were still unexplored and untraversed, save by the red man, the deer, and the buffalo. Now the whole area is covered with a million and a half of people, with railroads to whirl us within twenty miles of the remotest of their homes; while villages, towns and cities have sprung up everywhere on these arteries of trade—schools, colleges and churches accompanying them. Now Iowa is no

longer on the frontier, but central of states, the highway of the nation, with a history, a character, a people worthy of such a position. We thank God for what it has achieved, and turn with fresh courage and hope to our unfinished task."

In 1883 the question, "Shall we organize more churches?" was thus answered:

> There is abundant opportunity to do so, and undoubtedly the kingdom of Christ would thus be greatly enlarged and strengthened. A new church has just been organized at Victor, more recently one in South Ottumwa, and one in East Des Moines will soon follow. In other cities of the state there is the same opportunity and demand. A revival at Aurelia has just resulted in the organization of a church with forty-six members. A few days of evangelistic labor at Galt makes imperative the formation of another new church there. "Here in Wright County we must have two more churches,"— so says the venerable bishop of the county, Father Sands. He also adds, "In Kossuth County two more churches are an absolute necessity: one more church is needed in Hancock County, two in Franklin and three in Humboldt." According to the opinion of a brother who lives in the region, Clay County should have four more churches, O'Brien two, Palo Alto one, Pocahontas one, Dickinson two. Another brother who well knows the demands of the field says that Cherokee County, which already has four churches, should have three more, and that just over the line in Buena Vista County another church should be organized immediately. A brother residing in Union County says that in that county and the seven counties clustering about it, at least eight churches should be organized, and no telling how many more when certain projected lines of railroad are completed. Along the Marion extension of the Chicago, Milwaukee and St. Paul railroad, starting up new towns all the way from Marion to Council Bluffs, we have not organized a single church— but not because we lacked opportunity. Central western Iowa we have scarcely touched, although if we are looking for a "Congregational element" we should find it here in abundance.

There is, however, some occasion for the caption of this chapter; for we had now reached the limits of our territory; no more great sections were open to settlement. Our churches numbered more than two hundred, some of them were more than forty years old. A good many of them were fairly strong in membership and wealth. Iowa College was securely

founded—unless overtaken by some great calamity. And, more than all, the Pilgrims of the state were about to venture on *self-support.*

As we have already seen Congregational Iowa is part and product of that great movement called Home Missions. All the prospectors were home missionaries. All the patriarchs were home missionaries. Father Turner was missionary and agent of the Home Missionary Society. All the members of the Band were home missionaries. Each one of them came to Iowa, bearing the commission of the American Home Missionary Society, the expenses of the journey being provided by the society, and for years the bulk of their support came from its treasury.

The "other men labored" in the early times under the auspices of this agency, and for forty years the ministers of Iowa were for the most part, home missionary pastors, and all the early churches were planted by this institution. The Denmark church received aid from the Home Missionary Society, as did Burlington, Dubuque, Danville, Davenport, Fairfield, Lyons, Farmington, Keosauqua, Mount Pleasant, Muscatine, Maquoketa, Oskaloosa, Ottumwa, Waterloo, Cedar Falls, Fort Dodge, Cedar Rapids, Council Bluffs, Sioux City, etc.

Only a very few churches escaped the tutelage of the Society. Among these few are Keokuk, Grinnell, Chester Center, Des Moines Plymouth, Des Moines Greenwood, Tabor and Farragut. This is nearly the complete list. At Keokuk a bequest took the place of the Society. At Grinnell a bunch of preachers in the membership, serving the church "without money and without price," constituted a home missionary society. At Chester Center Grinnell ministers and college professors kept the church off the Home Missionary list. Des Moines Plymouth would have been on the list only that the pastor J. M. Chamberlain simply would not accept Home Missionary aid. Tabor refused aid from the American

Home Missionary Society, on account of its supposed complicity with slavery, but turned to the American Missionary Association for assistance. Farragut church was a transplantation from Illinois, and started strong, and, at times was willing to forego the luxury of a preacher, and so got along without aid. At Greenwood two or three men of means organized themselves into a home missionary society.

Each non-home missionary church had a good excuse for its delinquencies in this respect! For forty-five years, the old American Home Missionary Society, "the mother of us all," assisted us in laying the foundations of our churches in Iowa. More than half a million of dollars went into the planting of these churches, four-fifths of it coming from blessed, beautiful, bountiful old New England. The Iowa churches put into the work of home missions during these years $83,000. The date of self-support is July 1, 1882. For more than a dozen years the matter had been under discussion. In 1869 the first steps were taken for the organization of a State Home Missionary Society looking toward ultimate self-support. The committee then appointed reported in 1871 a constitution whereby a State Home Missionary Society was constituted identical with the State Association,—an arrangement which has continued to this day.

The closing paragraph of the report of this committee is as follows:

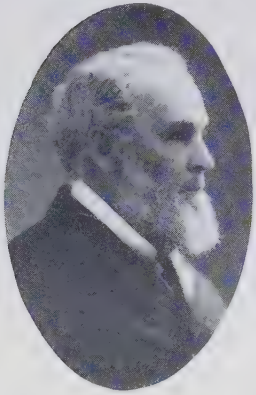
> The committee therefore regard the time as having fully come for an advance movement in the cause of home missions for this state. And we recommend to the serious and prayerful deliberation of the Association whether we ought not to follow the example of our brethren in Illinois and fix a limit—say the year 1880—beyond which our churches shall assume the entire support of home missions in Iowa, and no more ask aid from the national society.

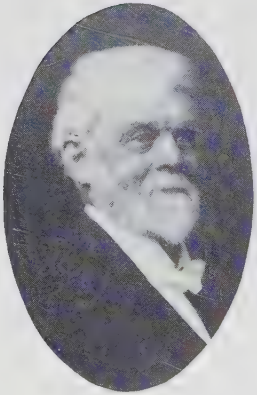
In 1876 at the General Association, H. S. De Forest made a strong appeal for immediately facing the question of self-support, and from that time the subject was constantly before

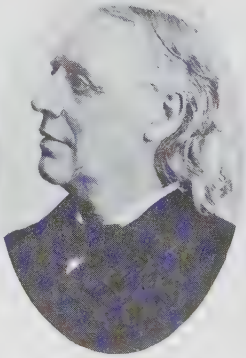
T. O. DOUGLASS
Secretary

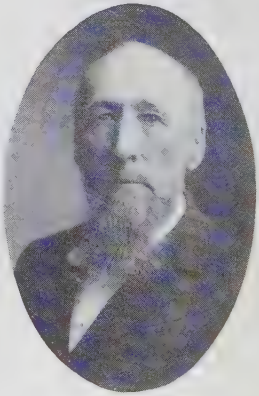
CLAYTON WELLES
President

P. A. JOHNSON
Secretary









J. E. SNOWDEN
Executive Committee

G. H. LEWIS
Treasurer

J. M. STURTEVANT
Executive Committee

J. H. MERRILL
Treasurer

A. L. FRISBIE
Executive Committee

ANNIE D. MERRILL
Treasurer

OFFICERS IOWA HOME MISSIONARY SOCIETY

the churches. The national society too began to drop significant hints that it was time for Iowa to take herself out of the way of other and more needy claimants of the bounty of New England.

In the spring of 1882 the matter was before the local Associations, and we came to the state meeting at Ottumwa prepared to take decisive action on the great question of self-dependence.

We took the step with a good deal of hesitation. Many of us, including the old Superintendent, and the Secretary that was to be, doubted the wisdom of the new adventure. And, with less than two hundred churches in effective operation, and more than one-half of these missionary churches, and with home missionary resources as recorded by the contributions of the previous year, only $7,000 it did seem a foolhardy undertaking. When the majority vote, taken at the meeting of the State Association at Ottumwa, June 2, 1882, committed us to the venture, some of us said: "It is either an inspiration or a blunder, and we don't know which."

The great argument was the pressing needs of the region beyond. We said: "Like as not, Iowa will suffer by trying to go alone, but no matter, the interests of the great work at large demand that the sacrifice should be made. So the great argument prevailed, and we started out on the great experiment of self-support, the state organization bearing the title, "The Iowa Congregational Home Missionary Society," the first Secretary, Rev. T. O. Douglass, of Osage, and the first executive committee: Dr. A. L. Frisbie, chairman; its other members, Dr. J. M. Sturtevant, Rev. J. E. Snowden, Rev. W. P. Bennett, and J. H. Merrill, Esq., of the Plymouth church, Des Moines.

Why was not the old Superintendent retained as Secretary? A large majority of us wanted the old hand at the helm as we were passing into strange waters, but there were a few who thought him too good, too delicate, too refined and spiritual

for the rugged service. They wanted a man with more muscle in his arm, more bronze in his cheek, and more cheek on his face—especially for the "beggarly" part of the work; so the choice fell upon the man from Osage.

That the experiment of self-support was not a blunder the achievements of the first decade—and now of almost three decades—will testify. The first decade was not especially favorable for rapid development. There was no great influx of population. Those were years of immigration indeed, but of migration also. On March 20, 1883, a train on the Milwaukee Road pulled out of Mason City west-bound with four hundred and twenty-five passengers, at least ninety per cent. of them bound for Dakota, and this was repeated day after day for weeks and months.

Late in the decade there was a change; and our people were coming back from the Dakotas and the Coast, with drooping heads and empty purses, glad enough to get back into the "garden of Eden"; but on the whole, the decade was one of slow growth, the increase in population being only 287,000 as against 430,000 in the previous decade.

Nevertheless, in those first ten years of self-support, more than sixty churches were organized; the net increase of membership was nearly ten thousand; the missionary force was enlarged by forty men; and the home missionary contributions increased from $7,400 to $20,780, while the church buildings increased from one hundred and eighty-one to two hundred and fifty-seven, and the parsonages from forty-three to one hundred and five.

Self-support was voted June 2, to take effect July 1. Between these two dates Iowa Congregationalism was overtaken at one of its centers by a great calamity. Sunday morning, June 18, the news was flashed everywhere that the evening before a mighty whirlwind had struck Grinnell, that a large part of the town was in ruins and the college utterly demolished. This was the dreadful work of a storm or storms, which passed

through almost the entire length of the state from Carroll County to Burlington, and on into Illinois. Much damage was done to property and an occasional life lost at various points along this path, but the fury of the storm centered in Grinnell and its vicinity. Her property loss was not less than a half million, while of the fifty-seven killed in the cyclone, thirty-nine belonged to her. The following is one of the many descriptions of the disaster:

An hour before sunset the northwestern sky was hung with conical, downpointing clouds, the like of which none of us had ever before seen. After sunset and even when the darkness was gathering, the western sky half way to the zenith was lurid, brilliant and unearthly, an ominous sight which fascinated us while it filled us with an undefined dread. Almost before the brilliant apparition in the west had disappeared the storm broke upon us. A distant heavy roar was heard like the rumblings of a dozen mighty freight trains. With a dense dark cloud of dust the wind came sweeping leaves, branches of trees, chimneys, houses and everything in its awful pathway. The rain came like a waterspout, blinding flashes of lightning were continuous; and amid the wreck and roar came total darkness, wild confusion and chaos. As the tornado bore down upon us, most of the terror-stricken people fled to their cellars for such safety as they could afford. All say they felt the monster coming and that it had the power and rock of an earthquake in it. It seemed to strike a sliding or gyrating blow, as if its mighty power were taking them in a circle to compress them to utter demolition. At places it would appear to crush a house together as in a vise; then it would expand itself hurling the debris in every direction and carrying it miles away. In places it would cut off the front or side or take out the end of a building. Again it would lift a house from its foundation and drop it in a complete wreck near by. Some houses were crushed into shapeless ruins and their rooms were filled with the fragments of other buildings. A phaeton was taken from a barn and its wreck lodged in a tree thirty feet from the ground.

The college buildings were struck with terrific force: the stone building was unroofed and the upper story destroyed while the brick building went down in a mass of ruins. Seven students were in their rooms in the third story, three were killed and others severely injured. One-fifth of the town was in ruins in less than ten minutes from the time it was struck. Dead, dying and mangled forms of men, women and children were strewn around, torn, bruised and mutilated in every conceivable way, so covered with mud that they could not at first be recognized. Thirty loaded freight

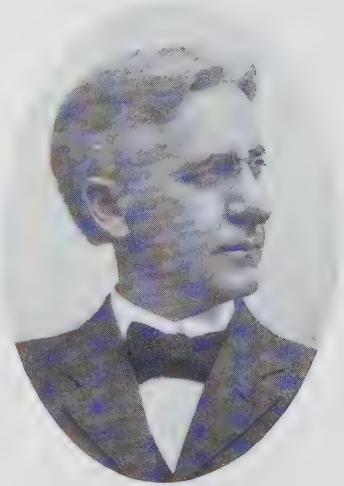
cars were hurled in a confused wreck from the Central Railroad, and three miles away an approaching Rock Island train was caught up and thrown into the ditch, crushing to death two men in its ruins.

Such, in part, is the tragic tale of the unchaining of elemental forces against the frail fabrics constructed by human hands. But stronger and more majestic still is the note of human faith which rises from the midst of the ruins and the very hearts of those who were stricken; the belief that the Lord WAS in the whirlwind, and that this visitation was, under his providence, to lead the town and college out to better things.

This faith, justified by the works of such men as J. B. Grinnell and President Magoun, appealing to the sympathy of thousands to whom Grinnell and Iowa College now became household words, brought the fulfillment of its own hopes, and the "cyclone" experience became a new birth to the college—the beginning of a larger life. When the storm struck, the property of the college was, roughly speaking, endowment, $90,000, grounds, $10,000, buildings and equipments, $100,000. Two buildings were standing on the campus and there never had been more, though the foundation for a third was laid. The annual attendance was between three hundred and three hundred and fifty. Notwithstanding the loss through the storm of some $75,000 worth of property, the series of college catalogues shows scarcely a perceptible check to mark the great disaster. A slight decrease in students for the first two years soon gave place to a decided increase. The catalogue following the tornado reports two new buildings, and within five years the two had become four, the library was larger than ever before, the buildings were on a new and large scale, and the endowment somewhat increased. The donations to the college immediately following the great disaster amounted to about $100,000.

Another cyclone struck the state only a few days later, the twenty-seventh day of June, in the shape of a constitutional prohibitory amendment. Our ministers and members had a

C. A. TOWLE



O. O. SMITH

H. W. TUTTLE

SUPERINTENDENTS, CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY

conspicuous part in the great campaign. One of our number, however, for a consideration, took the stump for the other side. But with substantial unanimity we rejoiced in this victory for temperance, soon to grieve when the amendment was declared unconstitutional, to rejoice again in 1884 over statutory prohibition, and finally to endure with mortification and disgust the Mulct Law nullification brought in by political intrigue.

In 1882 also the Young People's Society of Christian Endeavor began to take its place among the educational, evangelistic and missionary agencies of our churches, the first church to organize an Endeavor Society in Iowa being the Congregational church of Monticello, March 28, 1883. For years almost every week brought in the report of new societies organized.

The first Junior Endeavor Society in the state or *in the world* was at Tabor, organized under the suggestion and by the inspiration of the pastor, J. W. Cowan; the date, March 24, 1884. A close second was the one at Gilman; Mrs. Slocum even contending that the Gilman organization was the earlier.

. Among the new evangelistic and missionary agencies of the decade we count as one of great value the State Sunday School Superintendent, an office now appearing for the first time. For many years the Sunday school work of the state was under the supervision of the Home Missionary Society, but in May, 1882, just as we assumed self-support, the Sunday school work of the denomination was committed to the Publishing Society, the name of that organization henceforth being "The Congregational Sunday School and Publishing Society." In 1883 the Society began to put Superintendents into the various states where Sunday school missionary work was especially needed. In 1884 J. R. Knodell of Mason City was appointed Superintendent for Iowa and began his work November 1. His excellent services were terminated by a physical break-down after little more than a year of strenuous activity. From April 1,

1886, the office was *filled* and *magnified* by good Brother C. A. Towle, who continued in the service until the day of his death, February 22, 1899; his successors in office being Brother O. O. Smith, busy and useful in the work for five and a half years; and Dr. H. W. Tuttle, loved, trusted and honored by everybody, the present Superintendent of Sunday schools, and General Missionary of the Iowa Home Missionary Society.

Still other Christian forces were in this decade set in operation in the founding of academies, at Wilton, September 1, 1880; and at Pattersonville (Hull), September 22, 1884. These schools did well for a season, but, lacking a proper local constituency, circumscribed by the growth of high schools, and somehow failing to enlist the support of the denomination, neither was able to gain a permanent place. In 1896 Wilton Academy gave place to the German-English College which in 1904 removed to Redfield, South Dakota, while Hull Academy, about the same time closed its doors.

We Congregationalists of Iowa have made a failure of our Academy work. The Denmark school has a noble record, but its present life is feeble, and the future is not promising. Bradford Academy, originating in the heart and brain of J. K. Nutting, and made a blessed reality, in the fall of 1865, by the genius and enthusiasm and sacrifices of its first Principal, W. P. Bennett, ran well for a season, scores of boys and girls incited by it to a great hunger and thirst for a higher education and the higher life, but at the end of a dozen years, submitted to the inevitable and closed its doors.

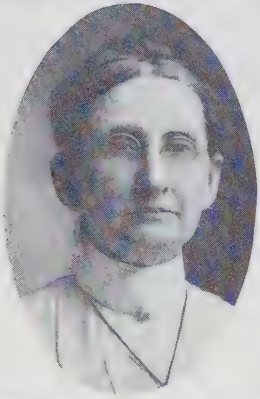
The High School has killed and supplanted, but it has not *filled* the place of the old Academy. We ought to have today at least four strong flourishing schools of secondary grade in the four quarters of the state.

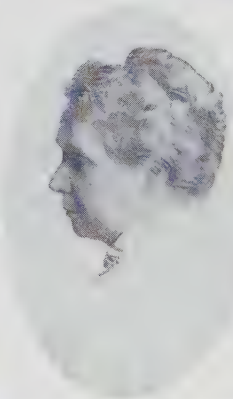
This decade was signalled by the advent of "Congregational Iowa." The first issue was in January, 1883. There has never been a stupid issue. Doctor Sturtevant carried the chief editorial burdens for a time, and then for years the responsi-

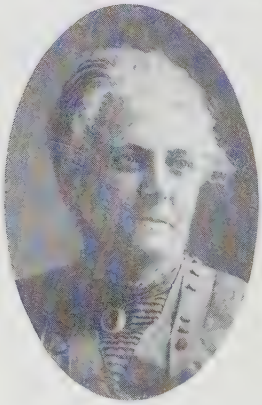
MRS. D. P. BREED
President

MRS. E. M. VITTUM
Secretary Children's Work and President

MRS. T. O. DOUGLASS
President







MISS ELLA E. MARSH
Secretary

MRS. H. H. ROBBINS
Secretary

MRS. M. J. NICHOSON
Treasurer

MRS. H. K. EDSON
Treasurer

MISS BELLE L. BENTLEY
Treasurer

OFFICERS W. H. M. U. OF IOWA 1886–1911

bility was on the shoulders of Doctor Frisbie. All the while Secretary Douglass carried the financial burdens of the paper, and in later years, the care of its editorial columns. It has been an important agency in the work of the state. "May its shadow never grow less," and may it "grow brighter and brighter unto the perfect day."

In this decade also, the Woman's Home Missionary Union began its blessed ministry to the state and to all the homeland missions. At the meeting of the State Association held in Plymouth Church, Des Moines, in 1877, Superintendent Adams introduced a very modest resolution to the effect that the Home Missionary Society would appreciate the sympathetic and systematic assistance of the women of the churches. The resolution was promptly, emphatically, and somewhat rudely, voted down. But none the less the resolution carried in the minds and hearts of many of the women, and, in fullness of time, June 4, 1886, at Marion, the Woman's Home Missionary Union was organized under the guiding hand of Mrs. T. O. Douglass who was for ten years president of the society. For the past six years that office has been filled by Mrs. D. P. Breed.

The gleanings of the good women of the Union are summarized as follows:

I. C. H. M. S.	$84,698
A. M. A.	30,580
Education Society	7,860
C. S. S. and P. S.	2,393
C. C. B. S.	5,274
Ministerial Relief	503
Expenses and Specials	3,219
Total	$134,527

Ruth, the Moabitess in the field of Boaz, did not glean so well.

In this first decade of self-support still other new missionary agencies were introduced. Carl Hess was sent out as a general missionary among the Germans. So also we sent John Musil

to be missionary among the thirty thousand Bohemians in the state. D. E. Skinner was made pastor at large in Northwestern Iowa, and A. M. Beaman down in Southwestern Iowa; and later, R. W. Hughes in Central Iowa. We put Brother J. S. Norris and Brother B. C. Tillitt and Brother H. M. Skeels into the the field as home missionary evangelists.

With these general workers, and over one hundred missionary pastors, the Home Missionary Society was doing "land-office business"; and that is why sixty-six churches were organized in the decade, and nearly ten thousand added to the membership of the churches. The list of the churches organized in this decade may be found in Chapter XVI. It is needless to say that the list shows a drift of population to the West and especially to the Northwest. Thirty-two of the new churches were in Northwestern Iowa, and more than fifty in the western half. Thirty of the churches were on new lines of railroad. Records like the following abound: "Castana:—This church was organized by A. M. Beaman the 14th day of last August, just one day before the railroad track-layers reached the town." Baxter, Berwick and Hudson are early passengers on the "Diagonal," "Mapleleaf" (Chicago and Great Western). North Park and Pilgrim churches of Des Moines indicate that the city was growing, also that Doctor Frisbie was not absorbed in his own parish, but was planning and working for the building up of Christian churches in the Congregational way throughout the whole state.

At Doon, "Bonnie Doon," in a new community on a new road, Congregationalism proved to be the "solvent of the sects," although the sects outnumber the Congregational stock three or four to one. It is said that Congregationalism rode into Hawarden on the cow-catcher of the first train. A church building and the round-house went up together. Ionia starting out with ninety-five members, was the result of an evangelistic campaign conducted by Rev. N. L. Packard of

Nashua. He was called to attend a funeral in the community, and turned the service into an evangelistic meeting. The meetings went on until this number were ready for church membership. Later he added two other churches, Bassett and Chickasaw, by a like series of meetings held in these communities.

Larchwood was the name of a twenty-two thousand acre farm owned by Sir Richard Sykes of Manchester, England. At the first service held on the farm, by Secretary Douglass, he gave out what to him were familiar hymns, but to his surprise, English carols, utterly foreign to Iowa soil, were sung. The church, however, has since been annexed to the United States, and has become just like the rest of us.

For a time Father Upton's work seemed utterly lost in Dickinson County, but in this decade he lived again, and his work survived in the organization of the Milford church. The church building has been dedicated three times. Replying to his third invitation to the dedicatory service Secretary Douglass answered, "Yes, certainly, I always attend the Milford dedications."

The Ottumwa South and Swedish churches of this decade show that Brother Spaulding's field where he found but one Congregationalist in 1843, was growing. When the Southside church was organized in 1883 there was not a single Congregationalist in the membership. A few years ago this church absorbed the Methodist Protestant church of the community, and by paying its debts, acquired its property. Now, the name changed to Plymouth, the membership is three hundred and twenty-seven.

Primghar court-house stands at the exact geographical center of O'Brien County. The unusual name is coined from the initial letters of the names of the county officers and others interested in the locating of the town. The naming of the town is embalmed in verse, beginning as follows:

"Pumphrey, the treasurer, drives the first nail,
Roberts, the donor, is quick on the trail,
Inman dips slyly the first letter in,
McCormick adds M which make the full Prim;
Green, thinking of groceries, gives then the G,
Hayes drops then an H without asking a fee,
Albright, the joker, with his jokes all at par,
Rerick brings up the rear and crowns all Primghar."

It is reported that a man coming from the East with a yoke of oxen, lest he should forget the place of his destination, named one of the oxen Prim and the other Ghar. The church organized there in 1888 has enlarged its building three times, and has now a membership of nearly two hundred.

The Pilgrim and Mayflower churches of Sioux City indicate the prosperity of that city and of that portion of the state. The Pilgrim grew weary of the journey of life some years ago but the Mayflower remains in perpetual bloom. The church has now a fine property and a membership of about two hundred and fifty.

In this decade we have our first "second" crop of churches. All the early churches, however small the community, took the title, "The First Congregational Church" of such and such a place, intimating the expectation that other churches would follow.

Previous to 1880, the "second" churches were the Dubuque Immanuel, the Des Moines Moriah, and the New Hampton German. Now, in this decade, as already noted, two new churches were organized in Des Moines, two in Sioux City, and also the Dubuque Summit, the Avoca German, and the Britt Scandinavian.

In this decade, too, will be noted a fresh cluster of foreign churches. The first church of Iowa with an un-english tongue, was our Long Creek Welsh church, organized in 1845. Following this came Old Man's Creek, Flint Creek, Williamsburg, Georgetown, Givin, Gomer, Beacon, and Templeton. Our German Pilgrims organized their first church

at Dubuque in 1847, and then at Garnavillo, Sherrill, Farmersburg, Muscatine, Davenport, Grandview, Pine Creek, Lansing Ridge, Fort Atkinson and New Hampton, and others now extinct.

To these churches of alien tongue, were now added in the first decade of self-support, the German churches of Avoca, Minden, Shelby, Moville, Des Moines and Sioux City; the Ottumwa Swedish; Wesley and Britt Dano-Norwegian; Bohemian missions were started at Iowa City, Luzerne and Vining; the Scandinavian and Bohemian work having its beginning in this decade. The fine fresh cluster of German churches was gathered for us by our German general missionary, Carl Hess, a graduate of Iowa College, and a son of our early German Missionary at Garnavillo and Farmersburg. All honor to Carl and to his brother Henry that they stayed by the German work of the state, to the end of their service here, when they might have done better for themselves in English churches!

From this decade of the '80s until now we have been preaching the gospel to our people in six different languages—the English, the German, the Welsh, the Swede, the Dano-Norwegian, and the Bohemian. For a few years we gave the gospel to two or three French settlements in their own language. Probably the time is not far distant when in Iowa, "tongues shall cease." Davenport Bethlehem, once partly German, is now wholly English, and in the Old German Church by merging with Bethlehem into the Berea Church, the German is practically eliminated. Grandview once wholly German, is now wholly English, and English has been introduced more or less into all our German churches. Our Welsh people cling to "the mother-tongue which they love so well," calling it "the language of Canaan," but Beacon and Gomer have been born again with the new tongue, and English has been introduced more or less into all the Welsh churches. We are in no haste to pass an "act of uniformity" as to language,

for it is our pleasure to give the gospel to the people, in "the languages in which they were born," as long as it may be profitable to do so, but the language of the common schools is sure to become the language of the churches.

The decade of the '80s was one of church dedications far beyond any preceding. The number is fifty-five as shown in Chapter XVI. Each one of these dedications deserves a paragraph if not a page, but space forbids. Belmond church was sixteen years of age when its first house was dedicated, and, in connection with that service, Father Sands, pastor already for fourteen years, was installed! At the Otho dedication in December, 1883, it was said: "Although this church was organized in 1855 this is the first house of worship. They have worshipped all these twenty-eight years in private houses and in the schoolhouse. Fully one half of the great congregation present had never attended service in a church before." Of the Rock Rapids building it was said: "It is a beautiful building, inside and out, but not a chimney in the house will draw if the wind happens to be in the wrong direction. When will architects learn to consider these important matters?"

In this decade we come to the beginning of the semi-centennials. The first is the semi-centennial of the work of Home Missions. This began in Dubuque in 1836. In 1886 we held the meeting of the association in Marion. At the Jubilee service held Sunday evening the question was asked, "Who in this audience was living in Iowa in 1836?" No one responded. Then all the ministers in the audience were requested to rise. The question, "Who of you were in pastoral work in Iowa five years ago?" seated about half of this company. As the questions went on, "Who were here ten, fifteen, twenty, twenty-five years ago?" the numbers grew fewer and fewer until only four were left to "witness the good confession" of forty years' service. Three of these had to go down at the next question, adding five years more, and Brother Julius A. Reed was left standing alone. In his address on that occa-

sion he spoke of the strange distrust of Iowa Congregationalism which prevailed in the minds of New England ministers in the early days; how it came to be and how it was at last removed; and he told of our escape from the bondage of the Presbyterians! Doctor Adams gave us the history of Iowa Home Missions by decades. Doctor Robbins, our oldest pastor, gave us a few glimpses of early missionary experiences, and Doctor Frisbie gave us a prophecy of "The Iowa to Be."

Later in the decade seven churches passed their fiftieth milestone. Denmark held her Jubilee, May 3, 1888. Addresses ses were made by Reed, Adams, Salter and Secretary Douglass. At the time of the celebration the church had its fourth pastor, Asa Turner serving for thirty years, E. Y. Swift for thirteen, W. E. De Riemer three years, and A. K. Fox was in the midst of a pastorate of six years. The accessions to membership in the fifty years numbered seven hundred and ninety-four, but more than a hundred had died, four hundred and thirty-nine had been passed on to other churches and only a membership of one hundred fifty-nine remained.

"Near the church spire stands the school," the Denmark Academy. From church and school—twin institutions one and inseparable—have gone out to bless the world good men and women by the scores, to be ministers and ministers' wives, missionaries, teachers, physicians, lawyers, heads of academies and colleges, and to adorn all the humbler walks of life. It is doubtful whether any other community within the state so small as this has been a greater force in the world and in the Kingdom of God than this community at Denmark.

Burlington observed its semi-centennial with an historical address by the pastor, November 25, 1888, and by a reception given to the old people of the congregation, November 27. For the first five years of its existence this church had no settled pastor, but had occasional preaching from missionaries of the American Home Missionary Society; then, in 1843 came Horace Hutchinson of the Band, and then in 1846, William

Salter. At the end of fifty years the church's membership was a little beyond the three hundred mark.

The celebration at Dubuque, beginning Sunday, May 12, 1889, was an elaborate affair and full of interest and good cheer from the opening hour to the close. The homes of the pastors of the fifty years were divided by the full width of the continent and three of them were over seventy years of age, but they were all there with the exception of Jesse Guernsey, deceased. Sunday morning "the air was fairly electric with joyous anticipations as the pastors took seats on the platform."—Holbrook, Whiting, Bingham, Harrington and C. O. Brown the pastor at that time. Of course Doctor Holbrook, for twenty-one years pastor and now eighty-one years of age, preached the sermon. The week was given up to the celebration. There was a communion service. C. E. Harrington gave an address on "The Heroic Age of Congregationalism." There were sessions for reminiscences and a banquet and addresses by all the old pastors. Then letters and papers and some more addresses. Doctor McClure, speaking of the war-times said: "The pulpit of this church gave forth no uncertain sound. There were members of the church born and bred in slave states who held to the doctrine of states' rights and the theory that African slavery was not only right, but Christian, who, after the delivery of a certain sermon by Doctor Holbrook, left us, seceded and were no more with us forever. And the old bell that hung in the tower, it too, was true. It tolled out its sad notes when the news of defeat was brought to us and gave out its loudest notes of cheer when victory perched upon our banners. Its final notes of victory were too much for bell-metal to endure and it burst its bands while ringing out its gladdest notes for liberty and union." The church register at the time of this celebration showed a membership of three hundred and fifty-one.

The Danville church came to its fiftieth anniversary June 30, 1889, with its sixth pastor, L. T. Rowley, and sixty-one

members. A month later, July 30, the Davenport church was fifty years of age. A. W. Archibald was pastor. He had been preceded by Oliver Emerson, A. B. Hitchcock, Ephraim Adams, G. F. Magoun, William Windsor, J. A. Hamilton, J. G. Merrill and M. L. Williston. The membership was three hundred and four.

December 21 found Fairfield with its twelfth pastor, A. E. Arnold, Julius A. Reed being the first, and a membership of one hundred and sixty-six.

Lyons passed its fiftieth milestone December 31, 1889. During the fifty years twenty different ministers supplied the church for a longer or shorter time, perhaps a dozen of them staying long enough to entitle them to be called pastors. The longest pastorate was that of Sidney Crawford, covering a period of ten years. Lorenzo White was pastor for three years and Doctor Magoun and S. M. Boss for four years each. In 1889 the membership was one hundred and sixty-three.

In this decade we gave hearty welcome to many excellent men. Some of these came to stay awhile, and some to stay. Of this latter class was G. M. Orvis, the biggest Congregational preacher in Iowa. He came in 1880. He has had here three pastorates, being now in his sixteenth year at Summit, Dubuque. He has welcomed into the fellowship of Summit Church more than six hundred people. The present membership is three hundred and eighty-three. Brother J. H. Skiles was fresh from Andover in 1882. He is preëminently a Biblical student and preacher, his sermons always fresh and refreshing. He is doing a splendid work at Eldon. Wilson Denney, for a while at Clinton, for a long while at Charles City, is now beginning an extended pastorate at Cedar Rapids, for this is his habit, his social, pastoral and preaching qualifications binding him to his people with ties not easily broken.

R. F Lavender was ordained in 1886, though before that he had performed the functions of a minister. He was a farmer with a large family, but he had the "gift of tongues" and the

Spirit gave him utterance. There in the old church of Warren, now Hartwick, it did not make any difference whether the preacher of the day appeared or not, for this farmer man, Robert Lavender, was always ready with something worth hearing. Among the good preachers of the state and among its evangelizing forces, this good man must be counted. He is now, as he has been for seven years, at Wittemberg. Ages ago, Dr. W. W. Gist was a Presbyterian, as his wife was a Methodist, but, supplying the Marion church, while teaching in Coe College in 1887, he fell in love with the church and the church with him, and he has been a good Congregationalist ever since. His pastorates at Marion and Osage, both happy and fruitful, cover a period of thirteen years. Since 1899 he has held the chair of English in the State Normal College in Cedar Falls, honored and beloved in school and church wherever known.

"Professor Noble" has been with us since 1888. None of the pastors of Charles City has a warmer or larger place in the hearts of the people. Iowa College took him from them in 1894. Once upon a time, W. J. Suckow was a little boy running about the streets of Garner; then a German Methodist preacher; later an English Methodist preacher. The freer atmosphere of Congregationalism attracted him, and, since 1889 he has been with us, one of the brainiest, and most eloquent preachers in the state. Brother Tuttle too, came to us in 1889 and is, we believe, here to stay, to give his whole life to Iowa as he has given his whole heart.

In this decade we lost to other states a number of our strong men. Dr. James G. Merrill in his eleven years' pastorate in the Davenport Edwards church making all things new and strong, building a fine house of worship, and securing a net increase of one hundred and forty to the membership, and serving the whole state in various ways, left us for St. Louis in 1882. Horace B. Woodworth, for a dozen years pastor at Charles City and Decorah, and building up both churches

in "strength and beauty," also left in 1882 for his work in the University of North Dakota. He was still connected with the school at the time of his death, December 21, 1896. Thomas Grassie, of Keokuk, coming into leadership in Southeastern Iowa and in the state, was taken from us in 1884 to the great task and office of Home Missionary Superintendent in Wisconsin, in which work he continued up to the time of his death, April 28, 1898. In 1884 Dr. Julian M. Sturtevant was called from us to a Cleveland pastorate. There was a huge "aching void" for a long time after he left us. He was everybody's preacher, and everybody's friend. He belonged to everybody, especially the boys of his parish. He helped us launch the Iowa Congregational Home Missionary Society and Congregational Iowa. He was in every way a "great, big man." "Now we sigh for the days that never will come back," and we once more send him our love and greetings in his home at Ravenwood, Chicago. Dr. W. A. Waterman left us in 1886. He gave us eleven of the best years of his life. Among his monuments in Iowa are the stately edifice, fine organ, and parsonage at Marion. He too helped us in the experiment of self-support. Greetings to him in the evening of his life in his quiet home at Elgin!

The list of the lost we could not afford to lose in this decade is much longer than this, but this is long enough.

In this decade we gave at least one of our pastors to the foreign work. George E. White was born on foreign missionary ground, but grew up in an Iowa parsonage and graduated from Iowa College. His ministerial career in Iowa was brief. He was three years only at Waverly, and then passed on to the service of the American Board. Today as president of Anatolia College in Turkey, he takes a foremost place among our foreign missionaries of the statesman type whose work is both broad and deep.

Here we bid final farewell to three of our old patriarchs, Gaylord, Emerson and Asa Turner.

"How beautiful it is for man to die
Upon the walls of Zion! To be called
Like a watch-worn and weary sentinel,
To put his armor off, and rest in Heaven!"

The dates bounding the life of Reuben Gaylord are April 20, 1812, and January 10, 1880; his fields of labor: Danville, Iowa, seventeen years; Omaha, Nebraska, nine years; Home Missionary Superintendent for Nebraska and Western Iowa, six years; General Missionary and pastor of missionary churches ten years more; then the end at Fontanelle. An oft-repeated sentiment of his was, "When the Master comes for me, I hope he will find me at work and with the harness on." The first Sunday of the year he preached three times, making a trip of twelve miles to attend the second service. Monday and Tuesday he conducted meetings of the "Week of Prayer," an expression of his at the last meeting being: "The theme grows in grandeur and importance as we progress." The next morning he was stricken with paralysis and within thirty-six hours closed his great life of labor, sacrifice and achievement.

Father Emerson began with us in 1841; he passed on November 10, 1883. He had a roving commission. He was sent to the "lost sheep of the house of Israel." "I have always been an itinerant minister," he said, "preaching statedly at from four to six or ten different places. This I deem one of the best features of my work. This itinerant work has enabled me to lead in the formation of not less than twenty-five of the Congregational churches of Iowa and the adjacent parts of Illinois." We need not here repeat the story of his life of toil and sacrifice. He illustrates the elasticity of Congregationalism for he was a Baptist in sentiment, and to some extent in practice, to the end of his days. He was a typical Congregationalist in that he was utterly undenominational. There could hardly be a better illustration of great achievements in spite of prohibitive handicaps. What suggestion of privations and disinterested benevolence this last report

to the Home Missionary Society! "The $25.00 due last quarter came to hand two days since, and was a great help in starting our children on their course of study for the year. My chief interest in life must now center in their education. If I can help them forward, I may still be of some service in the world." To be of some service in the world was his highest ambition. Here are some of the footprints of his pilgrimage: Davenport 1840–1841, Sabula 1841–1843, De Witt and vicinity 1843–1846, Sabula, Copper Creek, etc., 1846–1855, Agent A. M. A., 1855–1860, Buckingham 1860–1861, Elk River, etc., 1861–1866, Charlotte 1867, etc., up to 1882.

In speaking a last word in memory of Father Emerson, Brother Adams said: "His life was Pauline, with but one work to do, and he separated to it; to preach the gospel; to preach it to the destitute, seeking out neighborhoods where others did not or would not go; to preach, not for a denomination, but for the Kingdom; to preach, to preach the word, this was the one thing which in spirit he was pressed to do. His heart was full of the gospel and it must out. This made him eloquent. Eastern brethren listened to him with astonishment, and could only say as they caught their breath, 'Well, that man ought to go to Andover and teach the students how to preach.' "

Father Turner began at Denmark in 1838 and closed in 1868. The next year he moved to Oskaloosa which was his home for the last seventeen years of his life. The "pulling up of his roots" at Denmark was a trying experience. "I don't know what to do with myself," he said. "To preach and to prepare for it was my delight—my daily food." The Denmark people wished to retain him as pastor emeritus but he said, "You can't afford it," and he thought it best for the church to take himself out of the way. He spent two winters in California and enjoyed the climate for a season, but Iowa was home and good enough for him. "Iowa is a good soil," he said, "to raise up inhabitants for the celestial

city." He "dreaded the thought of dying anywhere but in Iowa," and was "anxious to lay his bones there." As the old Denmark parishioners were dropping away he said, "I must hurry up or all my friends will get to heaven before me." A paralytic stroke came in 1878. A little after this event he said one day to Doctor Magoun, "I can t-t-tell you w-w-what the p-p-palsy is. It is j-j-just l-l-laziness struck in." Seven years of invalidism and increasing helplessness, and then the end, December 13, 1885.

So passed into the heavens our Asa Turner, our first pastor; first in time, first in influence and first in the hearts of the people; unique in position and character; gentle, inflexible; yielding, uncompromising; humble—"Nobody's Nothing—" Denmark "not small enough" for him, yet standing fast to his opinions and convictions; simple-hearted as a child, yet hard-headed and clear-eyed as a man of affairs; serious, light-hearted, chock-full of fun and mother-wit; preacher, pastor, neighbor, reformer, friend of the slave, enemy to the saloon; ecclesiastical architect, builder of the commonwealth—this is Asa Turner. He left his impression on the state as no other one of our ministers has been able to do.

Bennett Roberts took his departure February 6, 1880. We find him first in Iowa in 1845, at Kossuth, pastor of a Presbyterian church. In 1848 he became pastor of the Congregational church at Marion. His longest pastorate was at Buckingham, 1865–1871. At Marion he "quarried the stone and twice handled every brick for the church building." "At Buckingham he drew a large portion of the stone and lumber for the church, contributed $200 and superintended the work." In these records we have a little glimpse of one of the valuable men of our Iowa ministry.

Nelson Clark of Vermont, Dartmouth and Andover and from pastorates in Vermont, Massachusetts and Minnesota, pastor for a short time at National and Garnavillo, died at National March 16, 1880.

Benjamin Monroe was somewhat after the pattern of Father Emerson. He too began as a Baptist minister, and he too had little denominational zeal: He co-labored with Father Emerson, dying at Lost Nation, May 5, 1880, in the seventieth year of his age.

Darius E. Jones experienced life in many of its phases. He was a manufacturer of carriages and hardware; he was chorister in many churches, among them Plymouth, Brooklyn; he was Assistant Secretary of the American Home Missionary Society, editor of the Congregational Herald, and the Western Weekly at Davenport; Iowa Agent of the Bible Society; colonization agent of the B. and M. Railroad; business agent for Church and Co., publishers; pastor at Columbus City, Newton and Wilton, etc. Most of all, he will be remembered as the compiler of "Temple Melodies" and "Songs of the New Life" and as the composer of "Stockwell" and "Martina" this last tune wedded to the hymn beginning:

"Watching, watching, ever watching!
O, how long?
Will the rosy morning
Never bring its dawning,
And the bird's sweet song?"

For years he led the services of song at our Association meetings. The presence of Darius E. Jones was always and everywhere the signal for "a sing." He died in his home at Davenport, August 10, 1881.

In our narrative we left Ozias Littlefield at Bradford. In 1865 he organized the church at Troy Mills and later settled at Seneca, Kossuth County, where he died, November 23, 1883, leaving his property to the missionary societies. "He loved to do the work of a pioneer preacher and carry the bread of life to people in new settlements."

Our first introduction to Robert Stuart is at Cascade in 1847. In 1853 he returned to Vermont, but was back in Iowa in 1861, pastor of the church at Indian Town, now Montour,

soon taking in Green Mountain as a part of his parish. He continued in this double field for seven years, then had charge of the Green Mountain work only until 1870. Retiring from the pastorate, he lived on here, a model parishioner, until his death June 27, 1884. The meeting-houses now standing in Montour and Green Mountain are monuments of his faithful work.

Avery of Chapin and Hampton, closed his work at Hampton in 1872 and preached his last sermon at Chapin in the spring of 1876. For the last ten years of his life he was a great sufferer, but was always cheerful, and, up to the last, interested in all the work of the church and of the Kingdom. His release came January 23, 1885.

Frederick H. Magoun, with a brilliant mind and gift of song and a consuming zeal, made the most of his short ministry at Gilman, Newburg and Storm Lake, loved and admired by all who knew him. He died at his father's house in Grinnell, April 15, 1885, at the age of thirty-three.

John Cross was a gentleman of the old school who had come down to us from a former generation; his birth was in the eighteenth century. He entered the service of the American Anti-slavery Society soon after its organization in 1833 and was for many years associated with Gerritt Smith and John G. Whittier and others of that class. He continued the same work in Illinois. He established what is believed to be the "first continuous line of underground railroad," in the United States. It extended from Quincy to Canada. He was once imprisoned at Knoxville, charged with secreting fugitive slaves. For sixty years he practiced abstinence from all intoxicating drinks, from tea, coffee, snuff, tobacco and from all products of slave labor, using only maple sugar and molasses and substituting linen for cotton goods. It was largely due to his influence that Wheaton and Amity colleges with their peculiar "anti" tendencies were established, and his characteristics gave tone and flavor to the church of College Springs

of which he was pastor for many years. His spirit left the body with the setting sun, December 1, 1885.

Alexander Parker enlisted from Oberlin in 1861. He could, from an experience of seven months, give the inside view of rebel prisons at Richmond, New Orleans and Salisbury. He came to Iowa in 1864. We loaned him to California for four years, and there, in 1867, he organized the First Church of Los Angeles, now numbering about two thousand members. He died at Miles December 25, 1885. With a Scotchman's burr in his tongue and sand in his hair and face, and the solid qualities of his clan, he went about all his work with a measured tread, but always at it, he served well and faithfully his day and generation and the state to which he gave his love and so much of his life.

Alfred A. Whitmore had been a preacher of the gospel for more than forty years. He was resting from his labors in his last parish at Anita where he had resided eleven years. Sunday morning, August 8, 1886, he was supplying for the pastor, preaching from the text: "We know that we have passed from death unto life because we love the brethren." In the midst of his discourse his hands fell on the open Bible, his face bowed over it, and his body sank to the floor, and he too had passed from death unto life.

Spencer R. Wells, one arm shot away at Vicksburg, returning from a foreign field with a shattered constitution, attempted work at Eagle Grove. Within a few months, October 7, 1886, the end came. He gave what he could—and that was much—to Christ and his church.

Stephen L. Herrick was a typical New England preacher, albeit his preaching was nearly all done in New York. He came to Iowa in 1855, not to preach, but to repair damages which his preaching had done—to himself—in the East. However, Grinnell was just starting and had no regular pastor, so he began to take part with Mr. Grinnell and others in supplying the pulpit. "He was twice invited to become pastor of the

church and stated supply of the pulpit, others being invited to act as his associates, which he did without any formal acceptance of the charge," and without compensation. He died at his home in Grinnell, July 20, 1886.

A young man of great promise, Frank S. June, thirty-three years of age, only four years in the ministry, gathering strength every day in his new parish at Charles City, was suddenly stricken down, March 19, 1888.

D. N. Bordwell passed through the valley September 24, 1888, but it was not a valley of shadows to him. "To the dear invalid himself," says Mrs. Bordwell, "all has been peace and joy unspeakable. His last words at night are: 'Under the shadow of His wing.' He seems wrapped in the embrace of God's love. I cannot tell you how wonderful are the revelations of love and beauty to him. At times he appears to me as if he had already passed the dark river and had reached the other shore." Those who knew him did not wonder that his life should go out into the other life in all the glory of a gorgeous sunset. He was magnificent in his simplicity, naturalness, sympathy, charity, love. He gave the address to the people when I was ordained, saying, "When I get too old to preach, I want to be a sexton and make everything nice and comfortable for the people."

Albert Manson, after forty years of service, twenty-six of these in Iowa, nearly twenty at Quasqueton, died of old age peacefully and quietly at Marion, September 24, 1888. "He was a man of much native ability, a strong defender of the faith and an earnest preacher of the gospel."

Another old soldier, Orremel W. Cooley, forty years in service, died at Glenwood which was his field of labor and his place of retirement in old age, May 6, 1889. "He was a man of vigorous intellect and scholarly attainments; a man of kindly heart, always delighting in helpful words and deeds."

William F. Harvey died at his home near Galt in Wright County December 1, 1889. He came to Iowa in 1864. He

had no theological training but knew *by heart* the gospel story. He labored for six years at Webster City, seven at Riceville and Wentworth, then retired to his farm in 1877, but gave himself to missionary work at Galt, Clarion, Fryeburg, Dows and other places up to the time of his death. At Galt, Rowan and Webster City memorial windows testify to his good life and works. He never married. He would not accept missionary aid. For the most part he had no stipulated salary. He was the largest contributor to the churches which he served, and nearly all the remainder of his substance went to missions.

Others passing on to their reward during this decade are: Allen Northrop, Amasa H. Houghton of Lansing; George A. Coleman of Corning; Andrew Bachelder of Bowen's Prairie; Charles O. Parmeter of Cromwell, Kelley and Garden Prairie; and W. H. Brocksome of Nora Springs.

Our long obituary list closes with Jacob Reuth, who died at Lansing Ridge, December 11, 1889. He came from Switzerland in 1869. He served faithfully and well in successive pastorates our German churches at Muscatine, Davenport, Sherrill's Mound and Lansing Ridge. He gave himself without reserve to the work of the ministry. His name is still fragrant in many households in Iowa.

Chapter XII

FROM DAN TO BEERSHEBA, 1890–1899

We have now reached the '90s. Daniel Lane dreamed of this day in 1844 and wrote: "Sometimes I try to wrap myself up in the future and, by contemplating what will be, take courage to labor for the time being. Now I am sitting in some well-furnished church; a large congregation is convened to listen to reports of the various churches; one numbers two hundred members; others one hundred and forty, one hundred, fifty-nine, sixty-six, three hundred, three hundred and seventeen, etc. Pastors have been settled fifteen, twenty and thirty years; revival has succeeded revival, and all is indicative of prosperity within the bounds of the Association assembled. Delegates from sister Associations are there. Brother Salter—locks whitened with age—addresses the audience representing prosperity in North Iowa. Brother Turner, leaning upon the top of his staff, gives an account of what God has done for his people in Jones County. Brother Hill from Clayton, although bald-headed, yet retaining nearly all the physical vigor of youth, makes a speech. Brother Alden represents Tipton; Brother Robbins, Bloomington; the *Ten* are there and the voice of each is heard. Then, in view of the past, we will exclaim: 'Bless the Lord, O our souls, and all that is within us, bless his holy name.' This Association adjourns on Friday, October 12, 1890. Shall we live to see this? No matter whether we do or not, something of the sort will exist in the churches of Iowa, without doubt. If we see it not in this world, God grant that we may look down from heaven and see it."

The meeting was not in October, but in May. It was held in the Plymouth church, Des Moines. Hutchinson, Spaulding, Ripley, Hill, and Lane himself just translated, were not there, but in the assembly of "those whose names are written in heaven." Brother Turner was not there to tell of the work of God in Jones County, for he was in retirement in Oswego, New York. If he had been there, he would have spoken of wider fields than Jones County or even Iowa. Alden was not there to represent Tipton, for he was far away, now pastor emeritus at Marshfield, Massachusetts. Only four of the Band are left, Ephraim Adams, Harvey Adams, Robbins and Salter. They are present, and they are heard from, of course, for this is the semi-centennial of Congregationalism in Iowa. Doctor Salter preached the historical sermon of the occasion. Doctor Robbins, still pastor at Bloomington (Muscatine), was the moderator, and Doctor Adams was his assistant. They had lived to see the day, but a better day than that of which the prophet dreamed. The churches destined to survive, numbered about two hundred, with a membership of twenty-two thousand. And, sure enough, there were the churches seen in the vision with their one hundred, two hundred, and even three hundred members. Davenport had the three hundred and seventeen prophesied; Tabor, three hundred and twenty-eight; Dubuque First, four hundred and twenty-eight; while Des Moines Plymouth, way beyond the scope of the vision, had four hundred and eighty-two members, and Grinnell, then undreamed of, had seven hundred and twenty.

In 1890 population had reached the limits of the state in every direction. Eastern Iowa was now more than fifty years of age. Indian titles were all extinguished years ago. The Black Hawk Purchase, the Purchase of 1837, the New Purchase were names of the past. Railroads had penetrated all sections of the state. The Pilgrims, in isolated families or in groups, were in all parts of the territory. Our churches

though thinly scattered, were here and there in all parts of the state. We no longer talked of reaching the Missouri, or the Upper Cedar Valley, or the Upper Des Moines, or the Sioux Country, for we had in a measure covered the whole field. We had churches along all our rivers and railroad lines, and in almost every county from Des Moines to Lyon, and from Alamakee to Fremont. We had churches at Lansing and Tabor, at Keokuk and Rock Rapids, almost five hundred miles apart. From this time on there could be no marked sectional developments but the increase must be "from Dan to Beersheba," throughout the length and breadth of the state, by the thickening up of population, the filling in of sections passed over in the first rush of settlement, the growth of cities, the building of new railroads and perhaps—who can tell?—the coming of electric lines, and by the incoming of foreign populations, demanding Pilgrim churches of alien tongues.

Of course there were still abundant room and opportunity for growth. The unfilled spaces between settlements were many; the rural districts were sparsely populated; not one half of the soil of Lyon County, for example, was at this time under cultivation; our cities were still few and small and the whole population was still short of two million. Our churches indeed, surpass the dream of the seer, but they were still for the most part, small and weak, not one-third of them numbering a hundred members each. From Dan to Beersheba there was opportunity for development.

This was preëminently a Home Missionary decade; the time of the most extensive missionary operations in our history. In 1880 we raised for home missions $6,383 to which the parent society added $4,000, and we had sixty-six men in the field. In the year 1889–90, we put into state work $16,954, and sent $9,265 to the national society; we had in our employ ninety-nine men supplying one hundred and four churches and numerous out-stations. The next year we put

into the Iowa work $19,762, employing a force of one hundred and five in a field of one hundred and seventeen churches with a score of out-stations. The next year we reached $20,140, had one hundred and thirteen missionaries and one hundred and thirty-six missionary stations. In the year 1893–94 we expended in the state work $21,534, employed one hundred and seven missionaries to supply one hundred and sixteen churches and more than fifty out-stations, while special meetings were held by our evangelists in more than twenty self-supporting fields. During this year more than one hundred and eighty communities received the gospel statedly or occasionally from our missionaries in six different languages, in all sorts of places.

During the decade we put into the state work $172,894 and sent to the treasury of the National Society $30,295. We did not quite keep up the pace of the early years throughout the decade, but on the whole the ten years' record is: a full treasury, a full force in the field, and large results. In the year 1894 the Secretary reports: "Preachers have been plenty. There has been a marked change in this respect. The calls for men have had their effect. The seminaries are turning out more men than they once did. Ministers of other denominations are flocking to us 'as a cloud, and as the doves to their windows!' So many are knocking at our door that we from within are beginning to say: 'Go to, now, and presently return, bringing your people with you, then we will open unto you and give you welcome.' Candidates being numerous, it has been comparatively easy to keep the missionary ranks full. Vacancies have been few and, for the most part, of short duration. Changes have been far less frequent than usual."

In this decade we made large use of general missionaries, pastors-at-large and evangelists and we were glad to give place in our ministerial ranks to our women. In the list of the missionaries of these years we find such names as: Rev. Bertha Bowers, Rev. Bertha Harris, Rev. Abi L. Preston,

Rev. Abi L. Preston Nutting, Rev. Abbie R. Hinckley, Rev. Anna O. Nichols, Rev. Mary Drake, Rev. Emma K. Henry, Rev. Lydia I. James, Miss Elvirda Pugh, Miss Nina Pettigrew, etc. And we find such names as these: Jacob Fath, Jacob Henn, Frederick Judeisch, John Single, John Strohecker, Carl Hess, Philip Schmidt, Carl Wuerrschmidt, Ferdinand Sattler, Gottfried Grob, Otto Gerhardt, Emil Warkenstein, etc., men of our Teutonic contingent. Here are others, claiming to speak the language of heaven: Ivan M. Jones, Owen Thomas, J. C. Hughes, Lloyd Williams, D. E. Evans, Arthur Davies, R. E. Roberts, etc. Of Scandinavian blood and tongue are C. O. Torgeson, F. O. Anderson, Hans Pederson, F. C. Olsson, J. O. Nystrom. And here are Anton Paulu, John Rhundus, John Musil, F. T. Bastel, Catherine Vavrina, Elizabeth Junck, and others, followers of John Huss, all the way from Bohemia to Congregational Iowa.

From these large operations, there must be corresponding results. It was a decade of unusual growth. The new churches of the decade, as shown in Chapter XVI, number ninety-five. This is beyond what has ever been or is likely to be unless sometime the other denominations come flocking to our standards and to our fellowship.

These churches extend from Dan to Beersheba. Two are in the southwest, fourteen in the southeast, sixteen in the northeast, thirty in the northwest, thirty-one in the central part of the state, ten of them within the bounds of the old Grinnell Association.

Among the new churches of the decade are Ankeny, Rev. Joseph Steele pastor, which would not accept Home Missionary aid; Blairsburg, emerging from the Wesleyan denomination; Britt Scandinavian, from the Free Mission Church; Buckeye, a remnant of the old Ellis church; Cedar Rapids Bethany, over in the "Time Check" section of the city; Davenport Bethlehem, organized for the Americanizing Germans of this German town; Des Moines German and Green-

wood, where the people of the Boulevard and of the side street united in Christian work and worship; Dubuque Summit, a People's Church not in name but in fact; Elkader, organized by the children of the Germans whose fathers crowded out the English settlers who organized the First Church there in 1855; Knoxville, taking up again the work begun in 1852, but discontinued in 1864; Luzerne and Vining, our first Bohemian churches; Muscatine Pilgrim, now our flourishing Mulford church bearing the name of the woman who devoted time and money without stint to the establishing of the mission for the working people and children of South Muscatine; Rowan, the ground consecrated by the prayers and labors of Father Sands and Brother W. F. Harvey; Sioux City Riverside, and Bellevista, Congregationalism thus reaching out into the suburbs of the city; Steamboat Rock, a donation from the Presbyterians; Whiting growing brighter and brighter every day, etc.

This, too, was a decade of revivals and in-gatherings. Our evangelists and our general missionaries were in the field,—Skeels, Skinner, Packard and Carl Hess. B. Fay Mills, in the fullness of his evangelistic power, was here for a time, two hundred and fourteen uniting with the Grinnell Church in 1893, the year of his meetings there. Evangelist M. B. Williams was here in 1896–97, and Manchester had one hundred and twenty-five accessions, Cedar Falls eighty-two and Waterloo seventy-two. Evangelist Hartsough was here helping in the in-gathering of ninety-nine at Eldora and large numbers in other places. Pastors became evangelists in their own parishes and in neighboring fields. Pastor Snowden had an accession of ninety-three at Fayette, Pastor Pottle one hundred and eight at Onawa, Pastor Jamison one hundred and eighteen at Sioux City Mayflower, Pastor Packard one hundred and eleven at Ionia and Pastor Beardsley one hundred and seventy-one at Salem.

Perhaps our best illustration of pastoral evangelism was

furnished by the Summit Church of Dubuque and its pastor. The church was the outgrowth of a mission Sunday school. Before the organization Evangelist Skeels conducted a series of meetings. When Pastor G. M. Orvis arrived June 6, 1894, the church had already had sixteen series of evangelistic services. And now his record begins: "November 21, December 9, Pastor Orvis conducts meetings; March 24, 1895, evangelist Hartsough begins meetings; November 17, December 11, special meetings conducted by the pastor assisted by F. E. Hopkins; January 30, 1896, Doctor Munhall begins meeting; November 15, December 6, the pastor conducts meetings." The record further speaks of "two series of meetings in 1897, two in 1898, one in 1899," and so on up to the present hour. No wonder that in the short space of twenty years more than seven hundred have united with this church, its present membership being almost four hundred. Other records of accessions scattered through the decade are: Creston in one year, sixty-eight; Dubuque First, one hundred and eight; Osage, seventy; Sioux City First, one hundred and twenty-one; Humboldt, ninety-two; Tabor, ninety-five; Whiting, sixty-nine; Webster City, fifty-eight; Des Moines Plymouth, ninety-six; Farragut, sixty-four; Hawarden, ninety-five; Emmetsburg, ninety-four; Newton, ninety-seven; Glenwood, sixty-five; Cherokee, eighty-nine one year, fifty another; Primghar, ninety-nine, etc. The total accessions of the decade are 38,714 and the net increase in membership is 13,102. In the preceding decade the net gain was 7,412; that of the '70s was 5,118.

The dedications of this decade were many. They number ninety-seven. Congregational Iowa never saw the like before and perhaps will never see the like again. The record of these dedications is in Chapter XVI. It is a hardship not to report each in detail, for a dedication service is always a festive occasion even though the people usually are facing a mountain of debt which must be removed.

The festivities began with the Sloan Church February 2, 1890. This was the second dedication at Sloan within four years. The former church still new, was crushed and scattered in fragments by a tornado, June 17 of the previous year. Of course there was a debt, and of course the debt was wiped out at the dedication. Secretary Douglass preached the sermon as he had at the previous dedication. Marshalltown came next, February 23, President Gates preaching the sermon. Next was Larchwood May 27, with Secretary Douglass again preacher and finangelist; then Elma, and Primghar, and so on to the end of the list. July 13, of this first year of the decade, Sioux City First Church bade farewell to the chapel which had served it faithfully for twenty years, and entered the great structure now in use. Chapin had waited thirty-two years for its first house of worship, the schoolhouse at "Old Chapin" having served as sanctuary nearly all of this time. The dedication at Muscatine, March 5, 1893, was the fourth occasion of its kind, and they have had one still later. The first house was dedicated in 1845 and served for ten years. It was called "the stern-wheel church" because the bell-tower was in the rear. The second building was called the "Benjamite Church," because the index finger pointing upward was that of the left hand. Why the third was called "Uncle Tom's Cabin" is obvious, for the pastor and many of his people were notorious abolitionists. The fourth building, a fine structure costing $25,000, was built to last a century, but scarce survived a decade, melted to the earth by devouring flames. The service at Grinnell, October 28, 1894, was a rededication after the building of galleries adding three hundred and fifty sittings to the eight hundred and fifty of the floor. As a good sample of an Iowa dedication hymn, we insert the following, written by Dr. E. M. Vittum, and sung on this occasion:

"Where mountains pierce the arching skies,
And salt waves dash on rocky strands,
Our fathers lifted longing eyes,
And dreamed of homes in prairie lands.

With many sighs and many tears,
They left that country by the sea;
With many doubts and many fears,
They knelt and prayed, O God, to thee.

But thou hast heard their suppliant voice;
And thou hast blest their prayerful toil;
Thou bid'st this happy land rejoice
With sun and shower and fruitful soil.

Thine is the hope of radiant morn;
Thine is the fruit which labor gains;
Thine are the miles of golden corn,
The cattle on a thousand plains.

This house is thine; and by thy will
We hold it for a little span.
Here may thy truth our bosoms fill
With love to God and love to man.

The fruitful field, the shady tree,
This place of prayer, yon classic hall,
We dedicate them all to thee,
God of our fathers, God of all."

One of the commanding figures of Iowa Congregationalism in this decade was this man Edmund M. Vittum. He came to Iowa from Guilford, Connecticut, in 1888. Under him, and with him and for him, the people of Cedar Rapids built their house of worship. During his pastorate at Grinnell, 1891–1906, the church had its greatest prosperity, more than one thousand uniting with the church during these years, and the membership reaching beyond a thousand. His influence in the college was second only to that of the President. The whole state felt the impulse and uplift of his strong personality. In the meetings of the General Association, we often waited for his word, and that was the conclusion of the whole matter. In address he was at times eloquent and brilliant. He was always resourceful and we learned to expect the unexpected and the unusual when he began to speak. He was a man for occasions, and for emergencies and for crises

requiring nerve and tact. He occupies a unique place in our history. We mourned his departure, and we have left the gates wide open for his return.

Semi-centennials and other celebrations were frequent during this period. We referred in the opening of this chapter to the semi-centennial of the State Association. Doctor Salter preached the historical sermon; Superintendent Towle spoke of the Sunday school work of fifty years; Doctor Magoun of the "Congregational Factor in Reform"; President Brooks of "Fifty Years of Education in Iowa"; Father Todd of "Early Congregationalism in Southwestern Iowa," and Dr. Ephraim Adams of "Fifty Years of Congregational Work in Iowa," while Pastor Fox brought the greetings of the "Mother Church" at Denmark. During Doctor Adams' address, some of the pioneers occupied the platform: John Todd of Tabor; Asa Turner, Jr., "a chip of the old block"; Deacon Oliver Brooks, at the time in his fifty-first year of service as clerk of the Denmark church, the only member of this Association who was also a member of that first meeting of 1840; Harvey Adams who disputes with Julius A. Reed the distinction of being the oldest Congregational minister in Iowa, born on the same day but the hour not recorded; W. L. Coleman, pioneer in Jackson, Mitchell and Clay Counties; Doctor Salter and wife; "Bishop Sands of Wright and Hancock Counties" and Mrs. Julian Phelps who, as a girl, attended the Denmark meeting fifty years ago and whose father brought a load of the Iowa Band from Burlington to Denmark in 1843. The most memorable paper of the celebration, however, was Reed's "Memorabilia." It has never been published except in our State Minutes. It lies buried in that great Mausoleum though now parts of it find another place of burial in this book. Mr. Reed was not able to attend the meeting for he was old and feeble, and within three months of his death. The paper was read by his pastor, Doctor Archibald.

About thirty churches passed their fiftieth milestone in

these years. A few of them observed the anniversary. July 10, 1892, De Witt celebrated, Doctor Robbins spending the day with them and assisting. The Clay celebration, August 17 and 18, was largely a home-made affair, though Doctor Salter was there to tell of the patriarchs of Congregational Iowa. Maquoketa had two old pastors present, Salter and Millikan, to help in their semi-centennial, December 10, 1894.

The Ottumwa celebration, February 14, 1896, was more elaborate. Loren F. Berry was pastor. Mrs. Spaulding, by letter, gave a sketch of the church in its first twenty years, the period of her husband's pastorate; Harmon Bross, the third pastor, was there to tell of the church in his day; Archibald and Smalley sent letters of greeting, and Doctor Salter was there to sum up the lessons of the half-century. Doctor Williamson, for more than thirty years a member of the church, gave three reasons why the church developed so slowly in its early years:—"1. The conviction and practice of the first pastor that none born into the Kingdom under his ministry should ever be asked to join his church. 2. The absence of denominational literature in the parish. 3. The abolition sentiments of the members in a time when abolitionists in Southern Iowa, as elsewhere, were cordially disliked, if not hated, by the many."

Among the reminiscent incidents related upon the occasion are the following: "Sometimes services went on under the light of one tallow candle. Once, the whistle of a steamboat, coming up the Des Moines river, emptied the house of all hearers except nine persons and a yellow dog. One morning the janitor startled the community by ringing the bell long before church time. Being taken to task, he said he could not see that two or three hours made any difference, and he wanted to go a-gunning."

Iowa College, too, had come to its fiftieth milestone. The Commencement season of 1898 was largely given over to the reviewing of the past, though a class of fifty was being gradu-

ated. It is said that nearly half of the living graduates of the College made a pilgrimage to this celebration. President Gates, already more than ten years in office preached the Baccalaureate sermon. Newell Dwight Hillis, once a student, and Albert Shaw, a graduate, gave formal addresses. Among the speakers at the various programs of reminiscence were Prof. L. F. Parker, James L. Hill, son of a college founder, Rev. J. H. Windsor, one of the first graduating class of two, Asa Turner, son of Father Turner, E. B. Ripley, son of Erastus Ripley who was first professor of the College in Davenport, Ex-President Pickard of the State University. Observing all and rejoicing in it, were two of the College founders, Doctors Adams and Salter.

Of the other celebrations and anniversaries of the decade we may not write for lack of space. To this decade belongs the "Kingdom Movement" or "Episode" as some would call it. It was probably both, the episode being a part of a great forward movement. The episode features were those most conspicuous in Iowa. Grinnell was the Iowa headquarters, Iowa College the storm center, and the center of that the Chair of Applied Christianity, Geo. D. Herron the incumbent. The movement as a whole minimized the Church and magnified the Kingdom. Some of the leaders criticised the Church, its institutions, and its missions unmercifully. They discredited the old evangelism, and sent some of its shining lights out into the outer darkness. The movement practically put a stop to evangelistic effort in many quarters, discouraged organized Christianity, retarded the progress of the churches, turned young men away from the ministry. Some of its seers were pseudo-prophets, or perhaps of the order of Baalam, not wholly false. Some of its philosophies headed straight toward political anarchy, social disintegration and moral decay.

Nevertheless the movement even as it came to us in Iowa was not an unmixed evil. There was much of value in it. It was well to emphasize the fact that the Church was not

the Kingdom, and that the Kingdom was greater and more important than the Church. The attempt to break down the "middle wall of partition" between the secular and the sacred and to lift the secular up into the sacred, was in the line of ethical progress. The call of the Church from excessive "other worldliness" to the betterment of this present evil world, gave a new sacredness and glory to human life, and set men longing and looking anew for the "new heavens and the new earth, wherein dwelleth righteousness." It turned young men away from the ministry of the Church, but it filled them with a passion for social service and sent them out into the slums and charity work in endless variety. It criticised the Church unmercifully and unjustly and without discrimination; but the Church undoubtedly has profited somewhat by the castigation, and here again is fulfilled the words of Scripture, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." Certain it is that on the whole the Church is now as never before striving for the redemption of the whole of every man the world around; so that the movement even as we knew it, in Iowa, with all its excesses, extravagances, eccentricities and its sins, was one of the "all things" working together for good. Undoubtedly it must be admitted that the main contentions of the general movement are now generally accepted. For the most part the utterances of "The Kingdom" would be mere commonplace today, as indeed many of them were then.

The mortuary list for the decade is a long one. It began with Dr. James Hoyt of Keokuk, whose stay in Iowa was but brief, but whose great personality still left its impress upon the state. Daniel Lane is next; then E. C. Taylor of Percival, Julius A. Reed, Mrs. Reed, Charles Gibbs of Cedar Falls, J. B. Grinnell, D. R. Lewis of Beacon and Givin, H. Geer once of Nevinville, J. W. Peet founder of the church at Fontanelle,

E. Y. Swift of Denmark, Charles Little of Lewis, Mrs. Salter, Mrs. Harvey Adams, Mrs. Reuben Gaylord, Mrs. J. K. Nutting, James Alderson, John Todd, Alphaeus Graves, Jesse Rogers, James Gilbert, Mrs. Robbins, Joel Bingham, Tudor Jones, Deacon Oliver Brooks, H. S. De Forest, President Magoun, Harvey Adams, Alden B. Robbins, Duncan McDermid, Thomas Pell of Sibley, J. T. Cook founder of Plymouth Church, Des Moines, Colonel Hebard of Red Oak, Honorable Charles Beardsley of Burlington, Mrs. Magoun, Mrs. Holbrook, J. M. Chamberlain, Z. M. Ellis of Niles, J. R. Upton, Thomas Grassie, Samuel Eveland who did notable work at Reinbeck, William Spell, M. F. Platt, W. F. Rose, J. W. Elzer, Ebenezer Alden who died at Marshfield, Massachusetts, January 4, 1899, E. P. Smith of Wayne, Danville and Wilton, C. A. Towle, Albert Houston, A. E. Everest for many years state agent of the Bible Society, Father L. T. Rowley, E. O. Bennett of Brighton, Thomas Merrill of Monroe, Fairfield and Baxter, Richard Hassell and Otto Gerhardt.

Of the scores of good brethren and sisters in our churches who in this decade passed to their reward, we cannot speak a single word nor even enroll their names. Of a few of our ministerial household we must speak a little word of farewell. Daniel Lane was the first one of the Band to decide for Iowa. To Iowa he gave his life; ten years pastor at Keosauqua, five years in the college at Davenport, four years at Eddyville, six at Belle Plaine, then closed his ministry in the service of the college. For four years he lived in Oskaloosa in daily fellowship with Father Turner. In 1882 he removed to Freeport, Maine, where he died April 3, 1890. One of the Iowa saints was this good man, Daniel Lane. "The only perfect man I ever knew," said one of his brother ministers. "I always feel like hiding when I see Mr. Lane coming along the street," said a saloonist. Brother St. John tells of a rough profane drinking man who said, "Father Lane is the best man that ever lived." Mr. St. John replied, "I think he is one of

the best." This did not satisfy Mr. Lane's admirer. Again he said: "Father Lane is the best man that ever lived." And then as Mr. St. John did not respond with sufficient enthusiasm, he cried out, "Look here young man, I tell you God Almighty never made a better man than Daniel Lane."

Of the patriarchs, Gaylord was the first to be called, then Turner and now Julius A. Reed, August 27, 1890. The story of his life work may be found on many pages of this book. We will not repeat. Quotations from his writings abound. He was closely associated with the Iowa work from 1840 to 1890. He filled a large place in the state for fifty years. He contributed much to the making of the denomination and the commonwealth. Mrs. Reed survived her husband just one month. She died September 27. She was a teacher in Boston and in Jacksonville, Illinois, and was in every way a worthy companion of this royal pioneer missionary.

To the State Association holding its semi-centennial in 1890, J. B. Grinnell sent an affectionate farewell, enclosing a check for one hundred dollars for home missions, but the next day he appeared in the midst of the brethren, for he could not be denied the pleasure of seeing their faces once more. But this "once more" was final. The last days of weariness and pain ended March 31, 1891. Mr. Grinnell was to have had a place on the program of the Jubilee meeting. In the letter to which reference has been made he tells of things he would have been glad to say: "Acknowledging the goodness of the Master in driving me forth from my Eastern home, with plans which I hoped might be for the elevation of man and the promotion of the cause of Christ, I would recall that thirty-six years ago on this prairie, there was not so far as is known a Christian of any denomination to dispute occupancy with prowling beasts or coiling reptiles. Great changes! There is now a Congregational church here with between seven and eight hundred members. From the early temporary shanty, we have emerged into an edifice comely, spacious and endur-

ing. The solitary place is gladdened by the college in its prosperity. The soil here was consecrated to temperance, education and religion. May this anniversary be the best of all the gatherings. Only many tongues could set forth the love I bear to you all." And with these benedictions, this unique, forceful, busy, useful, democratic, brotherly man went out from us. On a cold, raw, April day, we literally *carried* his body to the last resting place, for the roads were too rough for hearse or carriages.

In our Congregational Iowa life, we have had our tragedies. Mrs. Harvey Adams died June 23, 1893, at the Independence Asylum, and Mrs. Salter, June 12 was killed by a falling tree in the Burlington cemetery. She had shared, and in large measure made, the fortunes of her husband for forty-seven years. "A quiet, serene life was ended at one stroke, a life which from the beginning was a charm and blessing." As if prophetic of the event to come, she carried with her, on that fatal day, the Thanatopsis; and these lines:

> "All warning spared
> For none is needed when hearts are for prompt change prepared."

And these:

> "The day will dawn when one of us shall harken
> In vain to hear a voice that has grown dumb.
> One of us two must sometime face existence
> Alone with memories that sharpen pain."

In sharp contrast was the slow decline of Mrs. Robbins. Mr. Robbins had found her a teacher at St. Charles, Illinois, in 1861. She became at once the mother of his three motherless children, and, in later years, six more were born to them though only two of them grew up to maturity. Age added grace and charm to her personality. At the meetings of the State Association, you would nearly always meet Mrs. Robbins with her husband and she would greet you with a smile and hearty handclasp. At length came "waning strength, cessa-

tion from work" and waiting, not without pain and suffering, for the "appointed time," June 22, 1894.

We must devote at least a paragraph to Deacon Jesse Rogers of Alden. He came to Hardin County from New York in 1856. At a tavern in Waterloo a guest remarked "The Sabbath has not yet crossed the Mississippi." "Oh yes, it has," he responded, "for I brought it when I crossed." He was one of the foundation stones and pillars of the Alden church. He was one of the four delegates who organized the Northwestern Association. At the associational gatherings, state and local, you were pretty sure to see Deacon Rogers. On hearing of his death Dr. Lyman Whiting wrote to Congregational Iowa concerning his first acquaintance with this man:

> In September, 1867, Rev. Chauncey Taylor called Superintendent Guernsey and myself to his installation in Algona. It was also a meeting of the Association, I think, held in a schoolhouse which was to become an "academy." In the meeting I saw a face which held my eye with a strange fascination, it so recalled a portrait I had seen. I sought to know the man. It was Deacon Rogers. Then I recollected the portrait I had often reverently gazed upon years before, in Portsmouth, N. H., in the house of Mr. Daniel Rogers, a while my parishioner. He had procured it from London—a copy of the martyr John Rogers, his ancestor. There in the Algona schoolhouse sat the same head in contour, mode of hair, outline of features and visible temperament.

We do not know that the blood-ties here suggested have ever been traced, but can well believe that the same spirit of devotion which belonged to the old martyr animated the man from Iowa.

Joel S. Bingham died at Dubuque July 28, 1894. He was born at Cornwall, Vermont, October 16, 1815; educated at Marietta and Middlebury and had pastorates at Leominster, Westfield, and East Boston before coming to Iowa. He began at Dubuque in 1870, and in 1882 at Traer, and retired in 1890. Of all the great preachers in Dubuque and Iowa, he was one of the greatest. He was a thinker and an orator, always fresh and glowing with spiritual fervor.

Dr. Henry S. De Forest, of Yale University, instructor in Beloit College, a stalwart Christian, one of God's noblemen, fell at his post in the South, January 27, 1896. From the Southland came the message: "Alabama joins with Iowa in grateful recognition of his worth and in sorrow for his early death."

When President George F. Magoun died at his home in Grinnell, January 30, 1896, in the seventy-fifth year of his age, throughout the state and throughout the land the cry was heard: "How are the mighty fallen!" He was born in Bath, Maine, March 29, 1821. Graduating from Bowdoin and Andover, his first work in the West was in Platteville Academy in Wisconsin. Later he was pastor at Galena, at Davenport and at Lyons, but his great work was done in the presidency of Iowa College to which he was elected in 1862 though he did not take his chair until 1865. No more fitting memorial of him can be put upon this page than that which appears in the Minutes of 1896:

Doctor Magoun, eloquent as a preacher, profound as a thinker, eminent as an educator, was one of the strong personal forces of our state for many years. His loyalty to his conceptions of truth, his bold and convincing utterances, his interest in that which affected men socially, politically and religiously, drew attention to him early. He was a man to be taken account of, so all felt who saw his grand proportions and heard his trumpet voice. He was intimately associated with the Congregational fathers of Iowa, the founders of Iowa College. It was not strange that they turned to one who moved before them like a king, and called him to the place which it was long his pride to fill, the presidency of the young and struggling school. That was his real life-work. It commanded him. His heart went into it. He gave the name of the college publicity. He drew to it the respectful and kindly thought of many friends who opened their hands to it with gifts. In the time of the great disaster his name and influence meant much for its rebuilding. His literary activity was unremitting so long as his health allowed, and even after it was seriously broken. He had the genius of work. His most valuable contribution to the churches of Iowa is his "Life and Times of Asa Turner." It is a monument of patient research, showing better than anything else the work of those pioneers who planted our churches in Iowa. He held the pen of a ready

writer. It was natural for him to speak his thought fully. He was quick to defend his position, if assailed. He was not easily intimidated; the polemic spirit was no stranger to him. He loved the missionary work and the workers of our churches. He was a corporate member of the American Board. He was before the war an earnest opponent of slavery. The cause of temperance always enlisted his hearty sympathy. He did a good work and will live in the respectful memory of the Christian people of Iowa as well as in the respect, honor and affection of many who, as students, learned of him to think and to believe.

This same year, 1896, the Band was again broken through the death of two of its members, Harvey Adams, September 23, and Doctor Robbins, December 27.

The comings and goings of Father Harvey Adams have been noted on many a page of this book. His active ministry closed at Bowen's Prairie in 1882. After that his home was in New Hampton, near one of his daughters. The last fourteen years of his life he spent in his garden and with his books, but was rarely absent from meetings of the Association and the Commencements of the college of which he was a trustee from its beginning to his end. He was constantly reading the Bible in course. One year he read it through fourteen times, another year, sixteen times. As to his funeral he said: "I have no directions to give, but there are one or two hymns which I would like to have sung. The hymn 'Just as I am,' I would like to have them sing that, and sing it all." "So, when death came," says Brother Ephraim Adams, "we buried him and it did not seem like death. It was rather the setting of the sun in glory, for a more glorious rising, or like a shock of corn, fully ripe, being garnered in." So passed out of our sight this man of prayer, this scholarly, logical, biblical preacher, this faithful minister of the Word, this humble Christian believer.

The name of Alden B. Robbins has appeared again and again in the pages of this history. He had but one pastorate. He began in Muscatine in November, 1843; he resigned in 1891, and was pastor emeritus to the time of his death. He,

too, was a trustee of Iowa College from its founding until he was taken. He was for many years one of the directors of Chicago Theological Seminary, and for more than thirty years, a corporate member of the American Board. "He was a man of positive character and strong convictions. He hated slavery, polygamy, the liquor traffic and vice and sin of all kinds." He was outspoken in his condemnation of evil, yet so gentle and manly that he held the respect and admiration of those who differed from him. When he was gone from them the people's tribute was voiced in such words as these: "Muscatine mourns the death of one of her purest, noblest and best citizens. For more than fifty years he was in a preëminent way, a parish priest, a preacher for the entire community. While a Congregationalist, his sphere of usefulness knew no denominational bounds. All recognized him as in some sense their pastor." The closing utterance at his funeral was, "Alden B. Robbins, minister of Christ, patriot and citizen, hail and farewell!"

Of the many notable women of our fellowship, Mrs. Elizabeth Earle Magoun holds a foremost place. She was born in Brunswick, Maine, August 28, 1833. Graduating from Mt. Holyoke, she later became a teacher there. She married Doctor Magoun in 1870, and presided as Lady Principal of the college for two years. From 1876 to 1895 she was president of the Iowa Branch of the Woman's Board of Missions for the Interior. Cultured, refined, a brilliant conversationalist, a marvelous Bible-class teacher, a gifted speaker, glowing with enthusiasm, cordial in her social relations, zealous in missionary endeavor, she was for many years a woman of commanding influence in our denominational life. After severe and prolonged suffering she "fell on sleep" January 7, 1896.

Joshua M. Chamberlain gave to Iowa Congregationalism twoscore years of service. His pastoral work in Dubuque, Des Moines and Eddyville covered a period of about ten years. He was for a time in Christian Commission work in the South

and, for a time, served the American Missionary Association as state agent. His great service in Iowa was in behalf of Iowa College. For thirty-six years he was a trustee, for nearly twenty years treasurer and financial agent, for six years librarian. His donations to the college ran up into the thousands. "The Cottage"—so on to be apart of a quadrangle of women's dormitories—stands on the beautiful grounds where once stood the Chamberlain home, these grounds, a part of his gift to the college. He was for years connected with the Grinnell Herald, then with the Grinnell Independent. He made contributions to various periodicals. His pen was vigorous and trenchant. He always wrote to secure moral effect. "He never reënforced his arguments by pleasantries or gave them sting by ridicule. His style was that of a man solemnly in earnest and so possessed with his idea that he would not be turned aside. He went at his point directly and with words fitly chosen." Brother Chamberlain died November 11, 1897.

Superintendent Charles A. Towle gave us seventeen years of solid service, beginning in 1882; for four years at Monticello and for thirteen years in the Sunday school work. While pushing the interests of the Sunday school with all diligence and faithfulness, he also took into his solicitude and care all the interests of all the churches. Everywhere he was welcomed as a "holy man of God," an "Israelite indeed in whom there was no guile." He was forceful in address because he was forceful in character and strong in his convictions. He was the bearer of many burdens because the sacrificial spirit of the Master was in his heart. He was one of the faithful servants whom the Lord finds watching and ready at his coming.

Chapter XIII

SCATTERING ABROAD, 1900–1910

Of the Congregational Iowa of the zero decade it might be said as of the good man of the Psalms, "He hath dispersed, he hath given to the needy."

We are now at the beginning of the Twentieth Century. Doctor Salter voices the prayer of the Pilgrims of Iowa in his "Twentieth Century Hymn":

"With happy hearts and loud acclaim,
We bless, O Lord, thy mighty name
That now, in mercy, we behold
Another century unfold.

Come, Lord, throughout the century long,
Oh, come to overthrow all wrong;
Save us from pride, from lust of power,
From greed that would thy land devour.

Defend with thy almighty hand
Justice and freedom in our land;
And may the islands of the sea
Resound the anthems of the free.

May knowledge grow from more to more,
Salvation spread from shore to shore,
And, through the hundred years to come,
On earth, be peace, Thy will be done.

Oh, may thy new creation rise
On every land beneath the skies,
And may the Twentieth Century's age
Be best of all in History's page."

The beginnings of the century for *organized* Christianity in Congregational Iowa are not reassuring. At the very first

meeting of Association in the new century, we discussed the topic: "The decline of Church Progress." The Home Missionary Secretary reported:

> This is not a record of extensive operations or of large achievements. Our receipts were only $12,769. Last year they were $15,140. Four years ago they were $18,000 and six years ago, $21,280. Why this falling off? Is it because of lack of confidence in the administration? Is it an indication of a feeling that the work is not very important or very much needed? Is it another token of a general religious decline? Or is it something less radical—a natural dropping down from the heroic efforts made in the earlier days of self-support, when this work crowded out other interests or crowded them into a corner? Are the figures exceptionally small because of exceptional conditions, the churches all building, or about to build, or recuperating after building? So, too, the number of churches organized was only five; last year the number was seven; the year before nine; and in 1894 sixteen. It must be recorded too, that there were not many revivals in our Home Missionary churches and not many accessions and only a small increase in membership during the year. The report must be modest and moderate. But I will not be a pessimist. I will not dwell on the gloomy side of things. If there is sunshine anywhere, I will be in it; and sunshine there is everywhere.

The account of the whole decade must be modest and moderate. The new churches which are recorded in Chapter XVI, are only twenty-five as against ninety-five in the previous decade, and, according to our Minutes, there is an actual net loss of fourteen churches. The net increase in membership is less than a thousand as compared with over thirteen thousand in the previous decade. In some respects at least, it is a period of stagnation if not decadence.

Considering the occasions of this decline, the most obvious is the decrease of population, and the occasion of this is the craze for cheap lands. In the last ten years, Iowa has lost many thousands of her population to other states and to Canada, the actual decrease in population being about eight thousand. Hood River, Oregon, has an Iowa Association of six hundred members. It is reported that at the last Iowa picnic in Los Angeles thirty-five thousand Iowans were present,

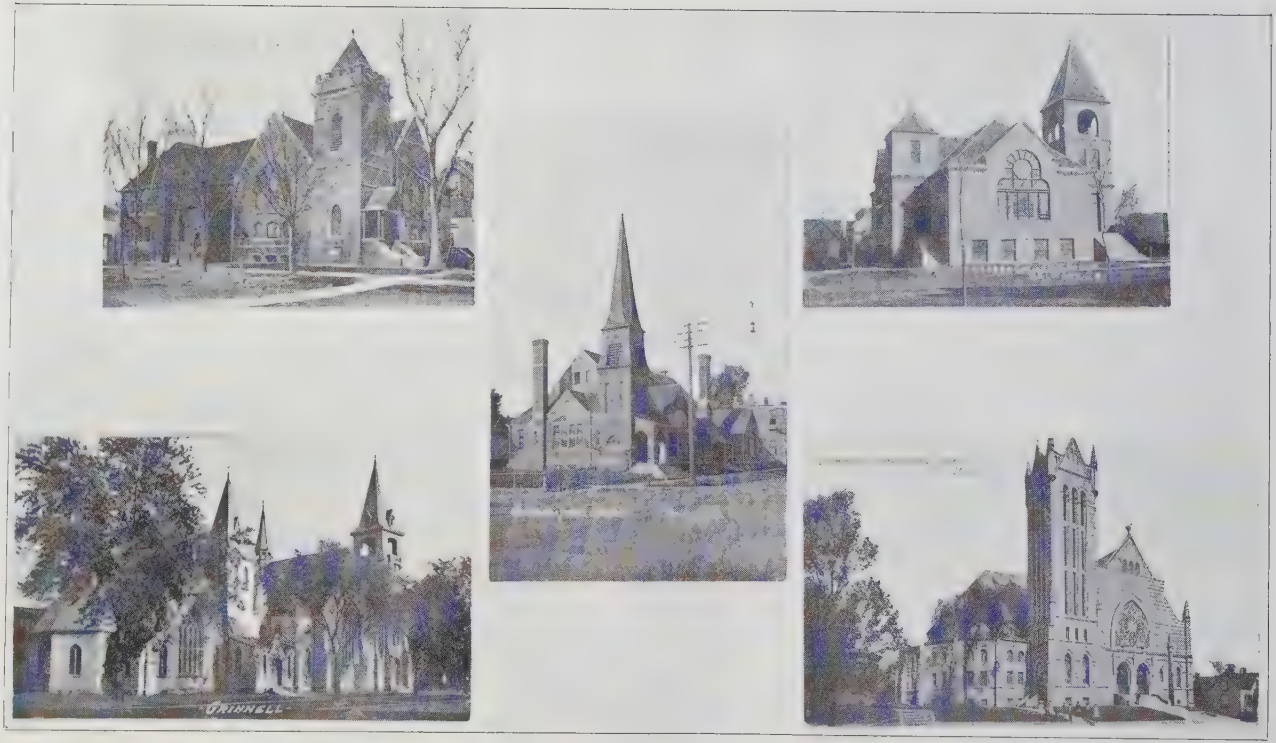
and that at a picnic in North Dakota all but three were from Iowa; at another every one was from the Hawkeye state; "not a hoof was left behind." The migration has taken from us thousands of our members and many of our ministers, playing havoc with scores of our weaker churches and affecting both the large and the small. We read in 1904 of an "Iowa Band of Oklahoma" composed of O. W. Rogers, I. M. McSkimming, J. W. Turner, S. H. Seccombe, M. C. Haecker, O. M. Humphrey and others, sixteen in all; and how they banqueted and toasted: "Iowa Mush and Milk," "My Flight from Iowa," "An Iowa Prison Experience," "The Iowa Band," etc.

In the September issue of "Congregational Iowa" for 1904, Doctor Frisbie tells of one of Iowa's losses to the regions beyond: "We are accustomed to forays from the East. Good men come here and add a cubit to their stature—reach up to the level where they are observed—and the East begins to look them up, opens a door to them and entices them away. We are glad to send help to the East, for it has bestowed a great deal of pity on us. But here is a new inroad. We are assailed from the West, most unexpectedly, and, not a local church now, but a whole state calls Brother Packard from us. Tennyson makes his Northern Farmer ask: 'Does God A'moity know wot He's a-doin', a-takin' o' mea?' So we wonder if Nebraska knows what she's a-doin', a-takin' o' Brother Packard away. He is the father confessor of the north country in which he lives. Nashua, Ionia, Woden, Riceville and Buffalo Center with many other places, have felt his strong, manly help; his kind, sagacious counsel. He has a knack at usefulness and somehow keeps the knack busy. We shall miss Brother Packard. He has been with us a good many years—laborious, fruitful years. The Nebraska Superintendent of Home Missions need not worry himself to find work for Brother Packard. He may be counted on to find work for himself." There are many records of this sort in this decade.

No doubt there are other reasons for the decline: the discrediting of organized Christianity; the cry "Too many churches"; theological views unfavorable to evangelism; criticisms of the "old evangelism" and much talk about the "new" which does not yet appear, and—admirable occasion for loss at home!—a rising enthusiasm for foreign missions, absorbing the attention and gifts of sisterhoods and brotherhoods in this great, world-wide work.

And yet there are results, and there is progress. Early in the decade we dismissed all of our home missionary evangelists, and all our general missionaries excepting Dr. D. P. Breed; but "Billy" Sunday is here, with Milford Lyon, and Oscar Lowery, and other independent evangelists, and our evangelistic pastors are still at work. Little Adelphi reports in one year the addition of sixty; little Union seventy-one; little Exira one hundred; little Humeston, one hundred and fourteen; Tabor, ninety-two; Marshalltown, ninety-three; Reinbeck, eighty; Dubuque First, one hundred and four; Des Moines Plymouth, one hundred and eleven; Grinnell, one hundred and thirty-eight; Spencer, one hundred and twenty-five, and Mason City, one hundred and fifty-four. The accessions of the decade were 31,189, falling only 7,525 below the record of the decade previous. These figures indicate that our small gain in membership is not proof positive of great decline in evangelistic activity and fervor. The best evangelistic year of the decade was 1909. *Our loss of members in the ten years was more than thirty thousand.* This scattering abroad of our membership is the occasion of our small gains.

The dedications of the decade number sixty-eight. We have no better bunch of buildings than these. First comes Cresco, dedicated January 23, 1900, President Gates and Secretary Douglass, assisting; the cost $15,000. Hinsdale dedicated February 4, and Cherokee, February 25. The cost of the Cherokee building is $18,000. President Blanchard of Wheaton was preacher for the occasion; he did not raise the



REPRESENTATIVE CHURCH BUILDINGS

debt. At Ames, March 18, Brother Moulton preached the dedication sermon. We left no incubus of debt behind us here. The Ames building is a beautiful one, in the English Gothic style, artistic, simple, solid, unique in its inside finish of pressed brick and art tapestry. If possible it looks better today than on the day of dedication. When the corner-stone was laid, Professor Wynn, of the State College read the following poem based on the recently discovered "Logia"—the same word of the Lord which suggested Henry Van Dyke's "Toiling of Felix":

"'Raise the stone and thou shalt find me,
Cleave the wood and I am there.'
O, my Lord, thy love shall bind me,
Find and bind me everywhere.

What were I if left without Thee
Cleaving wood or raising stone,
While Thy heavens around Thee, shout Thee
King upon Thy lonely throne?

What my eyes may see in seeing,
What my ears in hearing hear,
Deep within my inmost being,
There Thy form and face appear.

With the toilers that attend Thee,
Myriads in the sun and soil,
Nought there is that may offend thee
But the will that will not toil.

Or in selfish isolation
Fevered with the pulse of pain,
Finds not Thee for consolation,
Grinding in the mills of gain.

One he is who will not own Thee
Cleaving wood or raising stone.
He would raise the stone to stone Thee,
Cleave the wood to hang Thee on.

O, my Lord, my lips confess Thee
From a heaving heart of care.
May Thy loving hands caress me,
Find and bless me everywhere."

So the record runs on through the year and the years; dedications at Toledo, Manchester, Baxter, a Sunday school annex to Davenport Edwards, Alden, Burlington, Clarion, Fontanelle, Monticello, Harlan, Corning, etc.

The dedication at Minden, August 18, 1901, was a unique affair. We marched from the pastor's house to the church on the hill. With religious ceremonies we "opened the doors" and marched down the aisles. The German preachers spoke from the high pulpit, surmounted by a sounding board upon the wall; the English preaching was done from the reading-desk in front of the "reredos" back of which is the choir. We had the baptism of infants with god-fathers and god-mothers and the sign of the cross upon the forehead. We had the communion, the communicants coming in groups, first the pastors, then the choir, then the men in two companies, then the women, the officiating minister placing the wafer on our tongues and holding the chalice to our lips. This is Congregationalism adapting itself to circumstances!

The Feast of Dedication of the third sanctuary at Osage continued four days. This building expands and contracts like a telescope, the full seating capacity being one thousand two hundred, the cost thirty-two thousand dollars. For a town of three thousand this house of worship has no duplicate within our borders. Charles City, a town of seven thousand, dedicated March 12, 1911, a fine building costing thirty-four thousand dollars.

The Congregational Cathedral of Iowa is the sanctuary of Plymouth Church, Des Moines. It cost one hundred and fifteen thousand dollars, and will seat two thousand people. F. J. Van Horn was pastor at the beginning and the end of the enterprise. The dedication was June 5, 1902, in connection with the meeting of the State Association. This noble structure, in picture, speaks for itself.

The cornerstone of the house of worship for our colored Congregational people of Des Moines was laid September 3,

1905, Governor Cummins and Judge McHenry assisting in the ceremonies. The building grew slowly, a little at a time, in the midst of great difficulties. Pastor Porter, a trained mechanic before he was a minister, laid the first and last brick, and sometimes worked alone. The house was not ready for dedication until December 20, 1908; the last bills were not paid until the last of the year 1910, the Church Building Society assisting generously. Other dedications of the decade are recorded in Chapter XVI.

In this decade of decline, interest and activity in missions as a whole are unabated. While we do less for Iowa home missions, we do more for the work beyond. We send our men to the West by the dozens, our members and money by the tens of thousands. One feels perfectly at home in any western association or conference, so many Iowa men are there. If you speak in almost any church on the Coast from San Diego to Bellingham, or anywhere in the great Northwest, a score or more of Iowa people will come up to shake your hand and, perhaps, remind you that they "have heard that same address before."

Early in the decade it was said: "The churches are showing indications of a coming access of missionary zeal not heretofore possessed. The rise of this spirit is intuitively felt rather than clearly defined. It is strong and quiet like the incoming tide." This forecast has been verified in the great missionary movements of these latter years, the great Diamond Jubliee at Boston, the Laymen's Movement for Foreign Missions and the Brotherhood Movement, naturally, inevitably and almost unconsciously sliding into misisonary activity. In 1902 we began to give ten per cent. of our home missionary receipts to the national society for work in the regions beyond, and in 1906 we raised the amount to twenty per cent., the whole amount thus expended in the decade being $55,000.

Through our representatives we have had a share in numerous missionary campaigns; in New England; on "the Coast";

in the great Northwest; in the Interior; among the theological seminaries enlisting men for the work; and we had a large share in the great "joint missionary campaign" by which we set all our societies free from the bondage of debt and sent them out to larger service. We gave our Associate Secretary for six months to this enterprise, and put $7,000 into it. In other fields of missionary work there has been an increase of interest and activity. Contributions to the American Missionary Association exceeded those of the previous decade by $11,000; the increase for Foreign missions was $40,000; for all benevolences $187,000. At the Association meeting of 1900, where we were mourning "the decline of church progress," we pledged ourselves to the "Forward Movement" in foreign missionary work, and we have had a share in all the great movements, denominational and inter-denominational, for world-wide missions.

Two of the great historic meetings of our denomination have been held in Iowa, both with the Des Moines Plymouth church; the American Board meeting with its "great theological debate" introducing the "Andover Controversy" in 1886, and of the National Council in October, 1904. It was an "Iowa idea" that all the missionary societies should meet with the Council. As a beginning, the State Association sent the Home Missionary Secretary East to capture if possible, the National Home Missionary Society for the Council. Of the success of this effort and its significance, the Boston *Transcript* spoke as follows: "Rev. T. O. Douglass, Secretary of the Iowa State Home Missionary Society, came out of the West and performed, it is said, a marked service to Congregationalists. For three or four years the benevolent societies of this denomination have been expressing themselves, through their executives, in favor of meetings at the same time and place. But somehow calls for the meetings were never issued. Iowa presented to the recent meeting of the Home Missionary Society, and on behalf of Plymouth church, Des Moines, an invitation

to meet in the Iowa state capital, in connection with the Congregational National Council. The invitation was accepted with enthusiasm, and it is now said the Iowa executive will extend the same invitation to the American Missionary Association and to the American Board, at their meetings this fall. The former has for years been favoring common meetings and can hardly decline the invitation. This meeting will carry with it at least two of the smaller benevolent societies, possibly three, and if the American Missionary Association acquiesces, as seems likely, the discussion of years will have borne fruit and Congregationalists will at last have brought their home missionary efforts together. Although the matter may seem small, this one of the societies meeting together, means almost as much toward unity as the coming together of some of the separated Protestant bodies."

The coöperation of all the benevolent societies was finally secured except in the case of the American Board which compromised by arranging its annual meeting at Grinnell immediately preceding the meeting of the Council in Des Moines, so that it was practically one great meeting with a railway journey of fifty-five miles for an interlude. This second meeting of the Board in Iowa was marked by a broadening of its internal organization, a step toward true Congregationalism in the provision that local Associations might nominate members of the Board.

As to the Council, the *Outlook* said: "It was in every way the most remarkable meeting which has been held in the history of American Congregationalism. It seemed to mark the beginning of a new era of progress for the denomination. The attendance was larger than ever before; the addresses as a whole were more notable, the spiritual tone more pronounced, and the consciousness of a noble mission more evident."

Four dominant notes were struck which it was hoped contained a prophecy for the immediate future: a movement

toward church unity in the shape of "Tri-union" with the United Brethren and Methodist Protestants here reached its acme. This was not consummated, owing to various practical obstacles which later arose, but the possibility of such amalgamations came close home to our consciousness and the results are yet to be. A movement was initiated looking to a more practical and business-like dealing with our benevolent organizations. Its results have been seen in some of the changes in organization and personnel within the societies and in the missionary "movements" and "campaigns" which have followed one another since 1904. Since the Council of 1910 we may now say, "Now is our salvation nearer than when we first believed." An evangelistic movement, which was to be a "new evangelism" was put under way, W. J. Dawson of London being a moving spirit and its chosen leader. It cannot be claimed that the movement itself was a great success, but here too, we may hope, was an earnest of what shall come to its fullness later. Finally a thorough overhauling of our denominational polity gained impetus through the debate upon the duties of a moderator. This movement, turned in the direction of the "tightening up" of organization in our various state and local bodies, is going merrily on, with what results the future alone can tell. It looks now as if we would scarcely know ourselves a decade hence. The whole meeting was one of unusual inspiration, and this coming of the Council and of the Societies into the Middle West, with its progressive, democratic spirit was a boon to the denomination. Certainly it was an inspiration to us, appreciated to the full by hundreds of ministers and laymen who had never before enjoyed such a privilege, and it left a most wholesome effect upon our work. The Board meeting of 1886 with its great theological controversy was not a blessing to Iowa. Some of us at the time "groaned in spirit" and said, "Oh, why did they bring this thing out here to 'disturb and distress our churches!'"

There is no space for semi-centennial reports, enjoyable as

these occasions are. More than sixty churches pass the half-century mark within this decade.

An event of especial interest, particularly to the author of these pages, was the twenty-fifth anniversary of home missionary self-support in Iowa, at which time the old Secretary retired from office giving place to Dr. P. Adelstein Johnson, whose efficient hand is now at the helm. Secretary Douglass's last report contains the following reminiscences:

Some of the accomplishments of the twenty-five years, in which the Society has had a hand, are as follows: One hundred and thirty-seven churches organized; one hundred and eighteen fostered into self-support; two hundred and twenty-two houses of worship completed and dedicated; 78,958 added to the membership of the churches; 48,830 of these on confessions of faith; the membership increased from 15,787 to 36,483; $1,176,-225 raised for missions, mostly for missions outside of Iowa. We have nothing to boast of in these accomplishments, but we need not be greatly ashamed of the record; and over it we may humbly rejoice, and thank God, and take courage.

Of the incidents of the service there is not time to speak at length. Of course there were some hardships; night travel; hours of waiting at Abbott Crossing, and other crossings, the soft side of a board often a luxury; cold rides; cold beds, and beds preoccupied; and other little discomforts of this sort. "The breaking of the home ties," and the giving up of the study, were more serious hardships; the greatest burden of all, the *care* of all the churches.

But *the* burden of the service has not fallen on that great hulk of a man called the Secretary. *The* burden has rested on the shoulders and heart of the little woman left with the care of the home and the six babies, and the seventh adopted.

But we have had our compensations: Residence in Grinnell; close association with Iowa College; the stimulus of great interests and enterprises keeping the head full and the heart full; association with "the brightest and best of the sons of the morning" in Iowa and in the whole country; kindness, sympathy, hospitality and good cheer greeting us on every side. We have had our compensations and we are glad and thankful. Unless memory plays us false we will have almost nothing but pleasant things to think of in connection with the service.

The committee meetings were serious and strenuous, and sometimes oppressive, but they were bright spots, too; seasons of fellowship. My, how sometimes things would crack and flash and sparkle when Frisbie

and Snowden got at it! And Vittum sometimes had a story, and Wells a conundrum! And there were others not far behind.

And what fun at dedications, raising money to pay last bills! And what joy to stand over against the treasury, and see the money flow in!

That was a great day to us when Bert Smith—I mean Hon. J. A. Smith, of Osage—flung out this challenge to the congregation: "Whatever the rest of you will do, I'll duplicate," and the little speech cost him one hundred dollars. And that was a great day to me when Hall Roberts handed out an envelope and said, "Enclosed you will find for your work six hundred dollars." It nearly took my breath away. And not long ago I laughed and I cried over a little piece of paper as it lay on my table—a check for one thousand dollars for home missions. Rich treasures are laid up for us in the memory of the service.

The mortuary list of the decade, if written out in full, would make mention of one hundred and twelve men who did pastoral work in Iowa, besides scores of names of prominent laymen and women who in these years pass from our fellowship to the communion of the saints above.

First in the list comes the name of Father Judeisch. He came to America and Iowa in 1850. He began preaching at Pine Creek in 1859. He was fourteen years at Grand View and fifteen at Davenport. "He preached a thorough conversion, and a godly life through a living faith in Jesus Christ." At our Association meetings he always spoke in English but prayed in German. Some of us who had no knowledge of the language learned the opening sentence of his prayer, "Wir danken Dir, lieber Vater." One of the many contributions of Germany to Iowa was this good man Frederick W. Judeisch.

The second name is Loren F. Berry. In 1890 an Ottumwa member inquired of Secretary Douglass "Have you a man for us?" The quick response was, "Yes, Berry of Fremont, Nebraska." He gave us eight years of great service. It would be difficult for any man to put more into eight years than he did at Ottumwa. Two hundred and forty were added to membership, one hundred and forty-six of these on confession of faith; and he served the whole state as trustee of Iowa College, and as a member, part of the time chairman, of the

Executive Committee of the Iowa Congregational Home Missionary Society. As preacher, pastor and executive he had few equals. His friendship had a grip that never lets go.

Next on the list is Mrs. Daniel Lane who died at Freeport, Maine, April 10, 1900. She was a true "yoke-fellow" with her husband in all his work in the pastorate and in the college. "She carried sweetness and light into every situation and incorporated her life in patience, humility, and godly sincerity with the work of Christ."

Mrs. L. F. Parker came with her husband from Oberlin, and shared his home and work at Grinnell and Iowa City, and a second time at Grinnell. For seven years she was Lady Principal of Iowa College and for nearly twenty-five years identified with the Iowa Branch of the Woman's Board of Missions for the Interior. The women of Iowa made their Twentieth Century Offering a tribute to her before she passed away, of which she said, "Oh, if their kind words made me so happy, how shall I feel if the Master should say, 'Well done.'" She died June 5, 1900.

At last John C. Holbrook came to his coronation. If he had been born eight years earlier, he would have lived in three centuries. He wrote his "Recollections of a Nonagenarian," at the age of eighty-nine. He died at Stockton, California, well along in the ninety-third year of his life. These pages have already depicted the man. He was a Puritan of Puritans, a "divine right Congregationalist," a preacher, evangelist, student, writer, a busy, tireless, efficient worker, a glorious man, the last of the patriarchs!

Good Brother William L. Coleman gave us over forty years of faithful and efficient service. He organized the church at Bellevue. He was for many years bishop of the Mitchell Association and was one of the pioneers in the Sioux country. He died among strangers, who became friends to him, at Portland, Oregon, November 9, 1900.

March 12, 1902, the long-awaited message came to Moses

K. Cross. From his cottage, "Under the Pines," in Waterloo in May, 1900, he sent a tender message to his brethren of the State Association, telling of the meeting of the fathers and brethren of the early times, Reed and Guernsey, Emerson and Magoun, Thatcher and De Forest and others, "all good and noble men who have now, we trust, safely reached the 'shining shore' of which they loved to sing with the rest of us while in the body." "With impaired health in early life, I never expected to be an old man. With deep consciousness of shortcomings and imperfections, yet with blessings and mercies more than can be numbered, trusting only and gratefully in the all-sufficient sacrifice offered 'once for all,' I calmly wait the great transition which cannot be far away. 'Now also, when I am old and grey-headed and my strength faileth, O God forsake me not!'" This communication, coming from Brother Cross, must of course close with a poetic stanza:

"I would not know
Which of us brethren will be first to go;
I only know the space cannot be long
Between the greeting and the parting song;
But when or where or how we're called to go,
I would not know."

Here is a faithful picture of the man as he appeared in the evening of life, sketched evidently, by the hand of Ephraim Adams:

Always intent upon doing good, he was much among the people, having an eye for the sick and sorrowing and for the new-comers. His urbanity of spirit, his cultured mind, his cordial coöperation with all denominations in Christian work and in promoting the public welfare, won him universal respect and honor. He was a generous scholar, of wide reading, of fine taste and an open mind. In both religious and secular matters he kept abreast the times. In light reading, so called, he never indulged. He took special delight in the biography of noble lives. He was devoted to literature and poetry, especially hymnology. He said, "My preaching days are over; I must do what I do with my pen." A ready and voluminous writer, he contributed many valuable articles to the press. He was a lover of nature and, while health allowed, his erect form and his crown

of snowy hair, worn long and in curls, gave an added charm to the wooded landscape and to the riverside, where he loved to ramble and meditate and muse in the open. He preserved his mental vigor to the last. Two days before his death he attended a meeting of the Twin City Ministerial Union (of Waterloo and Cedar Falls) and took part as usual in the discussions. He breathed his last after only a few hours of illness, March 12, 1902, and, in the words of one of his favorite poets,

"He went
To share the holy rest that waits a life well spent."

Dr. Lyman Whiting was with us only a short time, but his services were of the highest order, and he left the ineffaceable impress of his spirit upon the churches of the state. He *filled* the pulpit and pews of the old First Church of Dubuque for five years, 1864–69. The old church bell "cracked its cheeks" at the news from Appomattox, but the preacher's tongue ran on for liberty and righteousness. For two years he was associated with Superintendent Guernsey in editing the *Iowa News Letter*. From his study "Under the Church Eaves," articles went out to the *Advance* and other periodicals publishing Iowa to the world. He was in great demand for special occasions and was always too brotherly to refuse. He furnished a missionary prize fund to Iowa College. In his long life of eighty-nine years he served thirteen churches and served them well.

How some good ministers are made outside of classic institutions and divinity halls is illustrated many times in our history; here is a case in point. In 1870 Father Windsor wrote: "I gave up one of my preaching stations during the winter. The exposure of riding nearly seventeen miles and preaching between my morning and evening services was more than I could well endure. But I am glad to say that I have prevailed upon one of the members of my church to take my place there. He is a young man with a little family, well educated, in good circumstances as a farmer, of good address and preaches with acceptance. Under other circumstances, I should urge his taking a short course in Chicago Seminary

but as he cannot leave his family and his business, I trust he will prove a successful workman in the Lord's vineyard without these advantages." The pastor's faith in the young man was well founded, and his expectations more than realized in the ministry of Brother Chapman A. Marshall. Marshall was born in Ireland; three years of his childhood were passed in Africa; but his bringing up was at Plymouth, England. For years he sailed the seas, visiting many lands, sailing thrice around the world, then settled down on a farm in Howard County. Here, at Cresco, Father Windsor found him and set him to work. At the work he remained for thirty years, his longest pastorate being at McGregor from 1887 to 1900. He was a magnificent preacher. The glow and glory of sea and land and of scenes transcending both was in his sermons. In the open field, on a bright June day in the year 1906, God gave him a touch of his hand which translated him to glory.

A little later, another brother respected, honored, loved, was given the grace of a painless death. The last day he walked the streets erect and steady; his shoulders did not droop nor were his steps irregular. Monday evening, March 12, 1906, he attended a meeting of the church, alert, attentive, eager, prayerful as ever, then retired to sleep, to die without groan or struggle or sign of pain, to wake in the morning of an endless day. This was Professor Henry K. Edson of Denmark Academy, "another Arnold of another Rugby," and for years a professor in Iowa College. For twenty-six years he was at Denmark. At times two hundred and fifty students were under his instruction. Hundreds of these students, in the midst of their courses or in after years, rose up to call him blessed.

How hard to pass the loved and honored names upon the list without a word of love and praise; such names as L. W. Brintnall, W. L. Byers, N. H. Whittlesey, W. H. Barrows, W. H. Burnard, A. Lyman, A. A. Baker, F. L. Kenyon, C. C. Harrah, Jacob Henn, A. S. McConnell, H. W. Parker, W. A.

Pottle, W. A. Hobbs, W. L. Brandt, Henry L. Chase, C. N. Lyman, C. C. Adams, Clinton Douglass, F. J. Douglass, Palmer Litts, R. R. Wood, John Allender, W. H. Atkinson, J. L. Atkinson, M. E. Dwight, J. B. Fiske, S. A. Arnold, C. P. Boardman, Henry Hess, William Windsor, John Windsor, H. L. Strain, etc.; and Mother Rice, Mrs. George H. White, Edwin Manning, Honorable Robert M. Haines, Doctor Williamson of Ottumwa and scores of others, the bone and sinew, the very life of our churches.

We have told the story of Father Sands. We would be glad to tell it again in other phrases, but must refrain. He reached the end of his long and useful life, March 7, 1909.

We have also told the story of Ephraim Adams but must be allowed one word more before the final farewell. Doctor Adams was last but one of the Band. At the commemoration of the fiftieth anniversary of Doctor Salter's pastorate at Burlington he said, "Thanks to God, that in our Seminary life we were drawn together as a Band to set our faces to Iowa in the seed-time of its history. Thanks, that as we were coming here we did not yield to solicitations of good men who told us that in going so far West we were passing fields of promise, that Iowa was distant, with a scanty population, a little good soil along the river, but further on of poor quality; yes, thanks, that we found ourselves here and that here has been our life-work."

This is a brief summary of his eventful life: He was one of the seven ordained at Denmark, November 5, 1843. His first field was Mount Pleasant and vicinity. From 1844 to 1855 Davenport with the regions round about was his parish. September 16, 1845, he was married to Miss Elizabeth Douglass of Hanover, New Hampshire, his companion for sixty years. Iowa College, of which he was a trustee from its beginning, drew him from the pastorate for two years; then in 1857 he began his fifteen years' ministry in Decorah. In 1872 the state claimed him for ten years' service in the Superintendency

of Home Missions. The college then demanded of him another year of service, and Eldora was prosperous and happy in possession of the next six, rich, ripe years of his ministry. Waterloo was favored with the fourteen years of his beautiful old age, though all Iowa had to some extent the benediction of those radiant years. At the memorial services over his body Doctor Salter, taking a last look into the face of his brother of the band, exclaimed, "Farewell, comrade, farewell; a short farewell!" To those of us who witnessed the scene the heavens were opened and we caught snatches of the song of the redeemed "unto Him who hath loved us." So passed from our sight one of our very best men, "an Israelite indeed," a man almost without a blemish. He was a brother to us all. He showed us how to be ministers and how to be men. He rebuked our fever and our unchristian ambition. He was a forceful man in the counsels of our church life. For years, though he was the personification of modesty, he was the real leader of the Congregational hosts of Iowa. Iowa has never had a more useful citizen.

Chapter XIV

THROUGH THE DECADES

As a narration of events this book is already finished. We have run through the history by years or by decades, from 1833–1911. The days of the years of our pilgrimage are threescore and seventeen years. Not a tithe, not a hundredth part of the history has been given, but enough, perhaps, to illustrate the character of our workers, the significance of our institutions and something of the value of the services of the denomination to the life of the people of a great state. To the narrative it has been our privilege to add a catalogue of the churches and the men who have served them. Every living church has been listed and some that had only a name to live. Every Pilgrim pastor has had a little space, enough at least to record his name.

It seems fitting, in concluding chapters, to glance through the decades in hasty retrospect and note the things which stand out most conspicuously along the way.

First to attract our attention is the settlement of the state and the making of the commonwealth. The theme suggests a series of dissolving views. The wilderness blossoms into a fruitful garden. The Indian trail broadens and straightens into a busy highway. The wigwam is transformed into a cabin, the cabin into a cottage, while the cottage here and there becomes a veritable mansion. The lumbering stage-coach gives place to the rushing railway train. Savage life retreats before the adventurers and immigrants of every grade and clime as they form their settlements along the Father of Waters, as they push up the inland streams, and finally spread themselves over all the state.

The tide of immigration began to set in, in 1833. In 1840 the population of the state was only a few hundreds; in 1850 it was about one hundred thousand; in 1860, eight hundred thousand; in 1870, one million; twenty years later we are just a little short of the second million, and now a little short of two and a half millions. It would be interesting, if it were possible to determine how large a proportion of the settlers were of Pilgrim antecedents. Probably not so many as we have been accustomed to think. The popular impression that New England made Iowa "the Massachusetts of the West" by force of numbers is largely erroneous; the real dominance of New England has been through its character and ideals incarnate in strong personalities who have given leadership to the state. Professor F. I. Herriott of Drake University has examined in some detail this "New England tradition," calling especial attention to the southern source of much of our early immigration, which up to 1850 had outnumbered the direct immigration from New England six to one, and referring largely to a southern source that great majority of the population which came from Pennsylvania, Ohio, Indiana and Illinois. It was only after the passing of the Kansas-Nebraska bill that the real New England immigration began, and those elements gathered force which arrayed the state against the extension of slavery. Until 1854, Iowa was claimed with Indiana and Illinois, as solidly Democratic and in favor of the extension of slavery. After his election Governor Grimes wrote: "Our Southern friends have regarded Iowa as their northern stronghold. I thank God it is conquered." For this change of sentiment we have already shown that our Congregational leaders were largely responsible. They brought the New England conscience to bear upon the problems of the day and place, and by their untiring advocacy of justice and freedom helped to mould the public feeling and determine the public attitude upon these questions.

I should like, however, to call attention to the fact that even

immigration direct from the South did not always mean the bringing in of pro-slavery adherents. Many families left that section for the very reason that slavery was repugnant to them; and there is a Puritan stream which flows from the South as well as from New England. My own grandparents, Scotch Presbyterians, left Southern soil and the Old School Presbyterian church simply because they would have no part nor lot in the enslavement of their fellow men.

After 1854 the proportion of immigration from New England rose rapidly, and that from the South diminished, but through the whole period of settlement the bulk of population came from the states immediately to the east of us, Illinois, Indiana and Ohio. In these states the original Congregational elements even had become Presbyterianized, and the building of our fellowship has been through the leavening of elements largely foreign to our ideals.

Denmark furnishes a concrete example of the influence of New England Congregationalism in Iowa. The *Boston Recorder* in 1867 thus described Denmark:

> A village which signally illustrates the thrift and triumph of Puritan principles. Thirty years ago, a few families from New England settled there. They were poor in this world's goods, but rich in faith. They laid the foundations of their settlement in prayer. They appointed a place for a church here, and an academy upon a spacious public square. To these central objects of their desire, were their first hard-earned means dedicated. No Sabbath-breaking, nor profanity, nor liquor-selling, was allowed among them. The first glass of intoxicating drink is yet to be sold there. Saloons are unknown in Denmark, and in their simplicity, the people are content without them. Hostility to oppression was, from the first, a marked feature of their teaching and practice, and being near the Missouri border, they had opportunity to honor their principles amid sacrifices and losses. One third of their income, from the first, has been given to various benevolent objects abroad. At one special effort during the war, they gave twelve hundred dollars to the freedmen. Less than fifty families comprise this community, and there is not one who would be called rich among them. . . . The tide is turned, and now Missouri no longer comes to Denmark with bloodhounds and revolvers to hunt fugitives secreted there, but she sends many of her sons and daugh-

ters to that "Yankee heaven" to learn the principles that have made its people thrifty in this world and hopeful of a better heaven above. Thus has the power of example been felt widely; and the process of assimilation to New England tastes and the conquest to New England principles have been extended, until their complete triumph is made certain throughout the Northwest.

Father Turner alludes to this change of sentiment in one of his annual sermons. He says: "Your opinions have been regarded as fanatical, radical, and treasonable, to such a degree, as I understand, that the name of our quiet village is as familiar in the state south of us as St. Louis. Your name has been cast out as evil by almost all men. But the tables are turned, and you are now awarded a respect in this state as widespread as your unsavory name was a few years ago."

Congregationalists have wielded a mighty influence in Iowa. Perhaps it is not too much to claim that this book brings before us one of the most prominent groups of the builders of our commonwealth. Some years ago we had a gathering at our Capitol to unveil the portrait of a man thought worthy of this high honor. Who was this man? An old pioneer preacher; a Congregational preacher; William Salter his name. Governor Cummins was in attendance and, of course, made a speech, and this speech was a good one for he said in substance this: "Not the politicians, not the captains of industry, not the leaders in great material enterprises of the state have made Iowa what she is, but men such as this, men of his character and of his class, these are the men who have made Iowa a great, noble, peerless, Christian commonwealth." This testimony is true. These *are* the men who build the commonwealth; such men as Asa Turner, Julius A. Reed, Reuben Gaylord, Oliver Emerson and John C. Holbrook, such men as the Iowa Band, such men as Guernsey, Taylor, Magoun, Sands, Grinnell, Brooks, Thatcher, De Forest, Hill, Frisbie, Ficke; such men as Nathaniel C. Deering of Osage, "the perfect Christian gentleman," Dr. Charles Beardsley of Burlington, "the

Christian editor and statesman," Samuel Merrill, the Christian governor, and his noble brother Jeremiah, the Christian banker, the Hon. Robert M. Haines of Grinnell, the Christian lawyer, J. C. Knapp of Keosauqua, the incorruptible judge, Nathan P. Dodge, the Christian philanthropist, Josiah L. Pickard, the Christian educator, and hosts of others of like spirit, in the pulpits and in the pews; these are the men that build the commonwealth.

We cannot claim preëminence in numbers. Numerically Congregationalism is small, and Congregational Iowa has never boasted of bigness, only of quality. The number of our host, counted by the membership of all of our churches from the beginning, is 141,000, about one half of these having united on confession of faith. Our total ministerial force numbers less than fifteen hundred. In ideal conditions it requires only two or three men to serve a Congregational church for seventy-five years. A thousand men coming to spend their lives in Iowa would have amply sufficed for our needs.

Probably nothing in all our history is more impressive than the heroism, toil and sacrifice of our pioneer preachers and of our home missionaries through all the decades. There is little complaint of hardships, but there are incidental glimpses of them on every page of our history. Julius A. Reed says, "The home missionary salary of those times was four hundred dollars, and I do not recollect hearing its sufficiency questioned by a missionary." Elsewhere he writes: "There is not a stream in Iowa, north and east of Cedar Falls or south of Cedar Falls and east of Des Moines, that has not been forded by some of these pioneers and some of the largest at many different points. Sometimes they drove their horses through the creeks and caught them as they came out, crossing themselves on logs, sometimes they swam their horses by the side of a canoe; sometimes they took their buggies across the larger streams piecemeal, in skiffs. Father Turner once swam the creeks

between Farmington and Denmark with his horse and buggy, though he could not swim one stroke himself. It was hard for him to stop when he was once started. Brother Lane had a narrow escape in the ice at Keosauqua. Brother Ripley was carried over the dam at Bentonsport." Mr. Reed himself in the Cedar River south of Fairfield, "was dropped behind the crossbar with his arms across the shafts," while the horse ran down stream at a gallop. "At each jump," he said, "the horse's hind feet came up before my face, a foot away." Forty years later he still "remembered just how they looked."

"In those days," says Mr. Reed again, "bacon, corn bread, coffee and potatoes were the staple articles of food while dried apples, pumpkin butter and the native crab were the delicacies of the table." Page after page might be quoted in picturing the romantic hardships of the poineer preachers in the new country.

Perhaps the best concrete illustration of heroism and sacrifice in the service is furnished by Father Oliver Emerson. The story of his life of pain and poverty, of travel and tribulation and of incessant labor has been written, but only in small part, upon these pages. What a revelation of faith and devotion to high ideals appears in the following. An unsigned article from an "Iowa Veteran," which appears in the *Home Missionary* for 1879, and which is easily to be traced to Father Emerson gives a glimpse of a home missionary wrestling with the problem of his children's education:

"My oldest," he says, "is a freshman in college. If he can complete his college and seminary course without interruption (which is doubtful) and I live to see that day, I shall be well advanced in my seventy-third year. Our daughter now seventeen, thinks that a college education is as necessary for her highest usefulness as for that of her brother. She now hopes by hard study, to be prepared for the ladies' course, entering college next fall at an advanced standing, and so graduate at the same time with her brother. Now as to provision to meet the exigency. If our books and clothes and the house over our heads, with all we have in the world, were put under the hammer tomorrow, they would not bring half enough to educate our children, to say nothing about provision for ourselves. Our program for the future is:

"1. To sell what little we have, as fast as it is needed, both for our comfort and to meet their expenses, and then trust our children to take care of us if we live to see them through.

"2. To work as hard and as long as we can at such work as we are able to do. I can earn a little at preaching. I expect to do little more for the churches, because they have no use for half a minister, and I cannot pretend to be more than that. Moreover, I have never been a popular man. It is a wonder to me that people have heard me so long. My wife is a true yoke-fellow in this part of the program. She is working beyond her strength.

"3. We expect to practice the most rigid economy. It is barely possible, though not likely, that I may hear my son proclaim the gospel before I die."

In January of 1883 he writes again: "During the last two years my work has been diminishing until, at the beginning of the present winter, my stated appointments were given up. For several years now I have not been able to walk without a crutch, and am in various respects encompassed with infirmities. I expect to preach but little if any more. Last autumn completed forty-five years of stated preaching, and fifty-five years since I began preparation for my work." He adds: "I have nothing to fall back upon in the decline of life, owning nothing but the house we live in. But I have a noble wife who has for many years, by taking boarders and by other means, aided our income and the education of the children." The children graduated together from Iowa College in 1882. The son is now a professor in Adelbert College, the daughter the wife of Principal A. C. Hart with whom she has given almost a quarter of a century to the work of our Congregational academies in Nebraska.

But the spirit of the fathers has rested upon their sons in every generation. Here, in a later day is a man allowing himself only twelve meals a week. In answer to expostulations, he explains: "My daughter is working her way through college. I must save in this way to help her." What will not a Congregational missionary do to help a child through college, and this not for the child's sake alone, but for the world's sake.

Here is a home missionary home in January, 1898. Sunday morning the thermometer is twenty degrees below zero; Monday morning it shows thirty below. The pastor's salary is three hundred dollars plus the use of a little parsonage which cost less than four hundred dollars. The Home Missionary Superintendent sits with the missionary, his wife and four children around a little stove that did its best, and did well for a stove which had cost only $1.50; but which couldn't do much because it was so small. For two nights the missionary sat up to keep that stove going and to keep the house from freezing up. Complaint? Talk of hardship? Not a word of it. But the Superintendent felt ashamed of himself and of the Congregational people of Iowa that we should allow one of our missionaries to live and work so near the line of suffering and want; and he left on an early train that bitter Monday morning, resolved that the diminutive stove should be replaced by one full-grown; and that the salary of this man must in some way be increased. Within a week a splendid "Round Oak" heater was installed, and at the next meeting of the Executive Committee the salary was raised to five hundred dollars. The missionary testified that when the new commission reached him he felt that he was "next door to heaven."

The money cost of the service is also great. It runs up into the millions. We Congregationalists have to-day not less than three millions invested in property and endowments, and the salaries and incidental expenses for the three-quarters of a century add other millions to the cost.

But the compensations far exceed the cost. The service itself has been an exceeding great reward. All the way through the decades we hear the missionaries singing as they go forth with the word of salvation in their hearts and upon their tongues. There is a note of gladness through all the years. Father Turner writes: "Probably I have known more 'about perils by bridgeless streams and houseless prairies and log

houses and pioneer fare in Illinois and Iowa than almost any one, and still I bless God that I had the privilege thus to do. As to sacrifices, I never felt that I had made any, because I wanted to do the work." Hutchinson longs to live and see what God is to do for Iowa and to help in the doing of it. Spaulding, there on the borders of the Indian country, again and again breaks forth in songs of gladness, rejoicing in his work. Bixby counts his one year in the ministry the best of his life. Father Hurlbut thanks God for the privilege of laboring in destitute fields. At the burial of a daughter, on a wet cold day, the water standing in the grave, when the service is over and the people about to turn away, he says: "Wait a bit, wait a bit," then, after picturing the desolations of the scene, he soars aloft as a lark on a June morning and carols forth a jubilant song of praise to God for life and immortality brought to light in the gospel.

One of the great compensations of the service is its *fellowship*. Church fellowship, in the Sabbath worship, the Sunday school, the prayer meetings, the social gatherings, the pastoral receptions and perchance the "donation party," how delightful it all is, and what joy and comfort and strength it brings into the hearts and lives of those who are united in its common bond.

The fellowship of the pastoral brotherhood is something unique. I well remember the thrill of a new experience as I attended my first meeting of Association up there at McGregor in October of 1868. I fell in love with all the brethren; Father Windsor, Brother Ephraim Adams, Brother Sloan, Brother Coleman and all the rest, even the young fellow who, after preaching, went crazy and kept me up all one night to keep him within bounds. And how delightful those weekly visits from neighbor Coleman as he came down from Mitchell to chat with us and cheer us up. His presence was always a benediction, and his jokes and stories—though we learned to label and number them—always served their purpose. Good

and helpful neighbors were Brother Coleman and his wife Temperance, and the "Apostolic Jim" of their stable did us many a good turn. The fellowship of that ordaining council, composed of Father Windsor, Father Tenney, and Brothers Adams, Sloan, Coleman and Bordwell, how helpful that was! In the peculiar condition of the parish I doubt if I could have succeeded in getting hold of the work at all without the endorsement and influence of that council. May I leave here my testimony in favor of the time-honored practice of ordination by council called by the local church? One of the many wise sayings of Brother Sloan was, "Congregationalism lacks *occasions.*" Here is one of the occasions we cannot afford to give up.

How inspiring the great, strong, refreshing fellowship of the General Association! Here let the reader pause and take down his copy of the "Iowa Band," and read the story of the Iowa Association in those early times. How they went on foot—some of them two hundred miles, and felt well paid for the journey; how they went on horseback, and later, when there were roads and bridges, by "buggies"; how they fell in with each other on the way, and stopped at log cabins for entertainment; how they sang and prayed and discussed the great themes of the times and of the Kingdom; how they stayed over Sunday and lingered a while Monday morning, and how they prized the fellowship of the delegates coming in from the great world outside. A daughter of one of the missionaries put it about right when she said, "The best of all was to see them shake hands the first night after the sermon." The best part of every meeting is the meeting itself though we can add without contradiction, "The best of all is God with us."

Here is E. K. Alden's picture of one of the early meetings of the Association: "There are no more self-denying and faithful missionaries of Christ anywhere than were represented there,—the patriarchal Father Turner at the head, appar-

ently the youngest of them all. How these weather-beaten men and women talked and prayed! How they laid hold of each other, and of any casual stranger who might be present, without waiting for any formal introduction when the moderator announced that the time had arrived for the miscellaneous shaking of hands all around the house! How enthusiastically they united business with enjoyment! How tenderly they sang their parting hymn, standing around the table where together they had partaken of the sacred emblems of a Saviour's love, breaking forth spontaneously into song during the sacramental feast!"

Well, some features of the old time Association meetings are changed! We are in more of a hurry now, and have more business to transact. But some features are unchanged: The devotional hour still comes in the middle of the forenoon, and the greetings are just as cordial, and care for each others' welfare just as real, and the fellowship just as genuine and refreshing as in the days of yore.

Brother Ephraim Adams missed but one meeting of the State Association in sixty-five years. My own record, not complete yet, is not so good; two meetings have been missed in forty years, on account of domestic felicities. But I would leave my testimony, with Brother Adams', to the value of our annual state gatherings. It is a distinct loss, to any minister especially, to miss any one of them.

The larger fellowship, represented by our National and International Councils, and our great missionary societies and operations, and the traditions and institutions of the Fathers, handed down to us, how glorious it all is! No communion of Christians has a more inspiring heritage than we! Then the practical fellowship operating through the Home Missionary Society, the Church Building Society and the Ministerial Relief Fund, how substantially good that is! Brother A. M. Beaman, up in the Sioux country, on receiving a commission carrying a grant of two hundred dollars, ex-

claimed, "Now I feel that I have something solid on which to stand." So hundreds of men, from 1836 to the present day, laboring in our fields in Iowa in this Home Missionary ministry of love, have felt the strong arm of the denomination around them to give them aid and comfort.

At more than two hundred dedications in Iowa, as there was pictured on a blackboard a mountain of debt to be leveled to the ground, the Secretary of Home Missions has taken the top off the mountain by wiping out the pledge of the Church Building Society, for $200, $300, $500, or whatever the amount might be, saying, "This is the good right hand of the Congregational denomination reached out to you to-day in practical fellowship." What cheer and comfort in this mutual coöperation!

And how gracious and beautiful this fellowship of ministering to the needy families of our united household! Here is good Father Harvey Adams, old now, and alone, but able to appreciate keenly the fellowship of his brethren. It is the morning to start to the Association, but Captain Powers finds him at work in his garden. "Why, aren't you going to the Association?" said the captain. "No," said he, "no, I rather thought I would not go this year." The real reason was that he did not feel that he could afford the expense. So on that day as others were going he stayed at home, at work in his garden. "But you should have seen him," says Mr. Powers, "a few days after, when word came that an allowance of two hundred dollars a year had been voted him from the Relief Fund. It lifted him right out. He was rich. He was a millionaire!" And he said, "Now I can go to the Associations and to college Commencements, and buy a new book now and then."

Here is a young man, under thirty-five years of age, with wife and five small children, stricken down in a moment with a lingering disease from which there is no prospect that he will ever recover. What is to be done? The Relief

Fund brings temporary relief. The months lengthen into years and still the Fund—$25.00 of it—finds its way to that home month by month. The family is driven from shack to shack. "Can't we provide him a home?" is the inquiry of the Secretary of the Executive Committee. "Do you think you can do it? If so, go ahead." And he did it. A day's canvass at Grinnell and a few letters to a select company outside secured the funds, and at the next meeting of the Committee the Secretary could report the house, now worth $1,500, purchased and paid for, and the family has been cared for and they are now in fairly comfortable circumstances.

We have pensioned four of our old veterans: Harvey Adams, W. L. Coleman, Father Sands, and Brother J. D. Mason. E. B. Turner of the Band received a little aid from the Fund in his last days and Mrs. Turner also a little help, but the estate refunded the amount of the grants. Mrs. Daniel Lane received aid, but paid back the full amount. Mrs. A. B. Spaulding of the Band had aid for a number of years, and we helped to bear the funeral expenses. We have given aid to several families in temporary distress by reason of sickness or death. We have aided a number of widows for a term of years. We have ministered to more than fifty families of our household of faith by this bounty. The Fund was started in 1874 by Rev. Job Cushman who set apart nine hundred dollars for the purpose. It was stipulated that the Fund should produce an income of two hundred dollars a year before any of it could be used. The increase of the Fund was undertaken by the State Association, the first donation coming from the Anamosa church in 1878. The amount accumulated, outside of the Cushman Fund, which was being administered by J. M. Chamberlain, Treasurer of Iowa College, when it came into the hands of the Iowa Home Missionary Society in 1882, was $638.40. Three years later the total was $2,732. In 1890 the assets, counting the Relief Home, were $5,925. In 1905 the Fund made a leap from

$7,000 to $9,087 when most of the stockholders of the Clear Lake Retreat turned over their interests to the Relief Fund, the property netting us $2,494. In 1908 the Fund was enriched by $2,000 from the estate of Rev. and Mrs. W. H. Barrows, who were for many years home missionaries in Iowa. To-day the Fund amounts to $12,160. What a privilege to have some part and lot in this gracious ministry! Let every reader of these pages have a hand in it.

Another great compensation of the service has been its accomplishments: Three hundred churches, with their pastors; thirty-seven thousand members; $2,265,000 in church property besides $33,000 of invested funds, $2,000,000 in college property and endowments,—is it not indeed a goodly plant?

And the output, what of that! The plant itself is a part of the output. Returns began at once to appear, in the gathering of churches, in the establishment of Denmark Academy and Bradford Academy, Iowa College and Tabor College. The plant itself is an outgrowth of the service. Hundreds of communities have been redeemed from the pioneer vices and made fit places for people to live in and children to be born in by the coming of the missionary and by the planting of the church. Many of the readers of this book have heard of Abner Kneeland, an infidel from Boston, who led out a colony of his sort and settled on the banks of the Des Moines near Farmington. They called the place Salubria; and said, "No minister shall ever come to this community to air his superstitions." There was a child born in that community whose father named him Voltaire Paine, wishing thus to dedicate him to the cause of infidelity. That boy, Voltaire Paine, is to day a Congregational deacon. Not just the name you would choose for a Congregational deacon, but he is just as good a deacon as if his name were John Calvin, or John Wesley or John Knox, or any other super-orthodox man. How did he become a deacon? Daniel Lane, one of the Iowa Band teaching and preaching down there at Keosau-

qua, got hold of this young man and made a Christian out of him. To-day he is one of the strong men of our denomination in the state. That infidel colony was scattered long ago. How? Over the pulpit of the Farmington church hangs the picture of an old minister, Harvey Adams by name, another member of the Band, for twenty years pastor at Farmington. Over in that infidel colony people would die, of course, and children would die, and sometimes the mother heart would be wrung with anguish and she would say, "I cannot have my child buried until some man of God has come and said some words of grace over the body." So the mother in her sorrow would invite Mr. Adams to conduct a little funeral service; and so by the grace of God, "raised the wind of the Spirit" by which this infidel colony was scattered to the four quarters of the globe. A few years later you could find at Farmington a daughter of Abner Kneeland a member of the church, and a granddaughter a beautiful little Christian Endeavorer and a member of the church; illustration this, of what has gone on in hundreds of places in Iowa by the coming of a missionary and by the planting of the missionary church.

In the output, may be reckoned the 141,000 gathered into the membership of our churches; the three or four millions raised for the establishment and maintenance of our institutions; the $1,538,023 contributed to missions at home and abroad; the hundreds of young men we have raised up for the ministry, and the still larger number of young men and women we have sent into other fields of Christian service, and the tens of thousands of members we have sent out into the work of the Kingdom in the regions beyond.

Doctor Patton, of the American Board, furnishes a list of sixty-one Iowa men and women who, beginning in 1856, have done missionary work in foreign fields,—China, Ceylon, India, Japan, Micronecia, Mexico, Turkey, West Africa and Zulu. The list is as follows: George D. Marsh, Willis W.

and Harriett M. Meade, George and Esther Robbins White, L. F. Ostrander, Given Griffiths, Dr. A. O. Hoover, John L. and Carrie Guernsey Atkinson, Frank N. White, C. B. Olds and wife, Dr. James B. McCord and wife, Albert S. Houston and wife, Irving M. Channon and wife, James Goldsbury, Howard S. Gault and wife, Benjamin De Haan, Vinton P. Eastman, Obed S. Johnson, Frank Van Allen, George W. Wright, Dr. and Mrs. William Cammack, Dr. Henry S. Hollenbeck, Mrs. Jennie Perry, Mary M. Patrick, Mrs. Laura Seeley, Mary E. Brewer, Alice Heald, Ida Mellenger, Mrs. Martha Haskell, Effie M. Chambers, Johanna L. Graff, Minnie B. Mills, Mary M. Foote, Stella M. Longbridge, C. May Welpton, Susan W. Orvis, Harriett Townsend, Hester A. Hillis, Mary A. Pinkerton, Mrs. Rhoda A. Clark, Mrs. Margaret L. Walkup, Annette A. Palmer, Mrs. Sarah Price, Mrs. Mary E. Newell, Grace A. Funk, Edna and Vida Lowery, Mrs. Myra G. Case, Mrs. Helen Bush Olds, Mrs. Helen Cattell Olds, Augusta J. Burris, Harriett A. Houston, and Mrs. Mary Etta Fairbanks.

Numbers of the above are missionaries of the Woman's Board of Missions for the Interior, of which the Iowa Branch is a part. This Branch was organized in 1876, and has put into the work $256,310. These good women of the Branch can hardly be called gleaners, they are more nearly the proprietors of the field. Of Mrs. G. F. Magoun, and Mrs. L. F. Parker, early standard bearers of the organization, we have already spoken. Of Mrs. A. L. Frisbie this is all too little to say; she was for nine years President of the Branch, and this was a very small segment of the circle of her Christian activities. The present executive officers of the Society are Mrs. W. C. Wilcox of Iowa City, and Mrs. Ella R. Towle of Grinnell.

The list of Iowa homeland missionaries is far too long to be inserted here. As a fitting tribute to the person and work of one of them, Miss Mary Collins of Keokuk, who

MRS. SARAH CANDACE PARKER
Secretary
MRS. MARY S. KELSEY
Secretary

MRS. G. F. MAGOUN
President
MRS. A. L. FRISBIE
President

MRS. E. R. POTTER
Treasurer
MRS. CLARA WHIPPLE REW
Treasurer

MRS. ELLA REINKING TOWLE
Secretary
MRS. JULIA D. BRAINERD

MRS. NELLIE CLARKE PARKER
President
MRS. W. C. WILCOX

MRS. J. F. HARDIN
Treasurer
MISS GRACE POTWIN

began her work among the Indians in 1875, we have copied the following lines:

"To the land of the Dakotas
Where the storm-king meets the north-wind,
Where the snowdrifts heap the valleys
And the west-wind racks the pine-trees,
Came a fearless, pale-faced maiden
Whom the Indians named Winona.
Came she from the land of sunshine,
Verdant meadows, golden grain-fields;
From the land of schools and churches
From her home and friends and neighbors,
To this far-away Dakota.
Feared she not the storm and tempest,
Feared not Indian chiefs in war-paint,
Nor young braves on ponies dashing
With a speed to match the west-wind.
Shrunk she not from filth and rudeness,
Stolid faces, uncombed tresses;
Brave of heart was our Winona.
Clad in virtue like a garment,
Faith in Christ her only armor,
Love for souls her only motive,
Came she with her open Bible,
And she read it, taught it, *lived it*,
Till they saw its wondrous power.
It had brought Winona to them;
It had filled her heart with pity
For a poor benighted people,
So they reverenced Winona.
Old men came to her for counsel;
Young braves ceased their crazy dances;
Maidens copied gowns and manners;
And they learned of Christ the Master
Through the life of their Winona."

Conspicuous among the Iowa workers in the Southland are the names of President H. S. De Forest of Talledega, President James G. Merrill of Fisk, and President Frank G. Woodworth of Tougaloo. An Iowa boy, a graduate of Iowa College, H. Paul Douglass, after three years' service as Super-

intendent of Education for the American Missionary Association schools in the South, is now one of the Secretaries of the Association.

Iowa has furnished men for many important stations throughout the country. Doctor Holbrook did great service for the Kingdom in Illinois, New York, California, and England, as well as in Iowa. E. B. Turner was one of Iowa's great contributions to Missouri. Newell Dwight Hillis was a Magnolia boy. Frank Newhall White was born at Lyons. Charles R. Brown is a product of Iowa, a graduate of our State University. George L. Cady learned how to preach at Iowa City and Dubuque before he was promoted to Boston. President Eaton of Beloit College received a part of his training for that high position at Newton; President McClelland got about all of his furnishings for his great work at Galesburg, at Denmark and Tabor. C. C. Adams and Albert Shaw are graduates of Iowa College; and Jesse Macy, one of America's most noted political economists, is a graduate, and a professor of forty years standing. The list of Iowa contributions to the work of the Kingdom lengthens out indefinitely. The sons and daughters of Iowa are in the fields of the Kingdom, working in every department of Christian activity East, West, North, South, the world around.

What has been the output of Congregational Iowa in the highest realms of mind and spirit we cannot tell. We have no statistics of spiritual results; we cannot catalogue or tabulate them. But we may be sure that Congregational Iowa has put something and much into the making of the commonwealth; into the leavening of the nation; into the redemption of communities, families and individual lives; into the upbuilding of character unto life eternal.

Of the future of Congregationalism in Iowa we would not venture to prophesy in minute detail, but still with confidence we may predict that through the decades yet to be the Pilgrims of Iowa will be marching on. We may not guess what

further changes of polity, what new denominational names and customs, or what amalgamations with other bodies of Christian disciples, there may be, but we may be sure that there will be church life after the faith and order of the Pilgrims of Plymouth Rock, and of Denmark, to the end of time. We are admonished by recent events that there may be slow growth of population and of denomination but growth there must be in both directions. Some years ago one of our Iowa pastors opened his mouth in prophecy to this effect: "Iowa can sustain a far denser population than Massachusetts. Her soil is richer and the acreage is seven times as great. But Massachusetts has over two hundred people to the square mile, Iowa but thirty-six. The day is surely coming when Iowa will have as many people to the square mile as Massachusetts; she will then have upwards of twelve million people. What vast cities there are to be, what great centers of commerce and manufacture furnishing employment to the coming millions! What developments of agriculture with art and science and every invention for home comfort! Think of Iowa as the home of twelve million people! And they're coming. We are in the ground-swell of a mighty movement;

> 'I hear the tread of pioneers
> Of millions yet to be,
> The first low wash of waves, where soon
> Will roll a mighty sea.'"

This was in 1890. The vision seems less likely of fulfillment now than it did then. But "if it tarry, wait for it." Not immediately, perhaps, but sometime in the future, when this "cheap land" craze is over; when the deserts prove themselves unfit for habitation; when the roving fever of our people is somewhat allayed,—but oh, when will that ever be! when people realize that the "corn belt" is the garden spot of the world, and that "corn is king," then the fulfillment of the prophecy will begin to come. Listen to the lay of "Farmer Peablossom" of Iowa:

"The South wind blew soft and the sunshine was hot;
Old farmer Peablossom looked over his lot
Of waving green corn, and smiled a broad smile,
And said: 'There's none better for many a mile.
It's grew and it's grew till it's grew to be great.
And all I'm afreed of is I planted it late.
It's growin' and tender, but can't freeze tonight.
A good week or two more will make it all right.'
Just then he exclaimed for he heard something drop;
'Twas the mercury falling far down from the top,

. . . . . .

The sun set in cold glory, clear as a bell;
He shivered and said: 'It's an awful cold spell;
Untimely, destructive, unwelcome, malign,
'Twill kill every stalk of that green corn of mine!'

. . . . . .

A dim morning followed that night of alarm;
The clouds had swung over and shielded his farm.
That danger was past, and good Peablossom's face
Smiled broadly—his corn had a season of grace;
Contentment and gladness his features adorn,
He's happy and jubilant over his corn,
Which, rustling around him stately and tall,
Murmurs: 'Iowa's sure to come right in the fall.'
So be not afraid, noting tokens of frost,
That the world has broke through and everything's lost;
And be thankful that God when he ordered the zone,
Made Iowa's garden delightsome, His own."

Iowa is a rural state; we cannot expect to count inhabitants as New York and Illinois; but Iowa is not to be depopulated. This "Garden of Eden," this "Mesopotamia of America," where the people sing, "I've reached the land of corn and swine," will never cease to attract population until eventually arrive those millions of which the prophets have spoken.

So the future is bright for CONGREGATIONAL Iowa. In 1897 the Home Missionary Secretary concluded his fifteenth report as follows: "The work will go on. The churches will grow. The membership will continue to increase. One by

one churches now aided will come to self-support; new fields will open, good men for the service will never be wanting; the streams running into the treasury may sometimes run low, but they will never run dry. When we come to our thirtieth anniversary we will count four hundred churches and more, with fifty thousand members and more, and benevolences $100,000 and more. Please mark my modest prophecy, and may you all be there to see, and I to say, 'I told you so.'"

Well, we are within two years of that thirtieth anniversary of self-support. A portion of this prophecy has been fulfilled. The streams of benevolence have not run dry, but are running with a more abundant flow than ever before. In 1908 the missionary offerings were, not the $100,000 prophesied, but $111,769, and in 1909 they were $182,565. But other parts of the vision appear to have been illusions. We still lack twelve thousand of the fifty thousand membership, the net gain of the thirteen years being only 2,415, though the aggregate of accessions has been 42,614. Taking in the extensions of Congregational Iowa in the Dakotas and on the Coast, the vision is still verified.

But where are the four hundred churches? A hundred of them, if anywhere, must also be in the Dakotas or on the Coast or up in Canada. Beyond a doubt some of them are there. If we can trust our Minutes, there has been a net loss of thirty churches in the thirteen years—three hundred and twenty-three then, two hundred and ninety-three now. But here again, "if it tarry, wait for it." The wandering sheep, poor lambs, will some of them return. Soon our natural increase will be secured to us again. Some of our cities are growing even now and they will grow more rapidly. By and by they will all begin to grow. And, as the population thickens in the city and the country, there will be a demand for more churches, *union churches*, that is to say CONGREGATIONAL CHURCHES. There is a growing demand for ecclesi-

astical liberty and democracy, with the broadest type of charity and the highest type of manhood, and therefore by these tokens, there is a growing call for churches of the faith and order of the Pilgrim Fathers. So with fervent hearts and unshaken confidence we may pray, "The Pilgrims of Iowa, may their tribe increase!"

Chapter XV

"TWILIGHT AND EVENING BELL"

The time for parting is now at hand. We have stood together for a little by the wayside, and watched the passing of the Pilgrims. The first brave souls, with toil and pain, trod through a wilderness, and with each traveler after adding help and cheer, they made the way, till, for the Pilgrims of today, a fair path stretches on through pleasant fields; while back along the winding caravan, float from the portals of the City snatches of the song of those first heroes as they enter in.

Through all the decades we have seen our Pilgrim bands marching on to conquest, but, one by one, each marching on "to that bourne whence no traveler returns,"—into the life eternal.

> "Part of the host have crossed the flood
> And part are crossing now."

The pioneers are all gone, the prospectors, the patriarchs, and now the last of the Iowa Band.

One of the Band outlived the period this book was designed to cover, but now he, too, has passed away. There is no occasion to repeat at length the familiar story of the life of William Salter. He was born in Brooklyn, New York, November 17, 1821. He was educated in the schools of the city, and was graduated from the University of the City of New York. He was in Union Seminary for two years but graduated from Andover with the others of the Band in 1843. He was the youngest of the eleven and the longest in the field. He was one of the seven ordained at Denmark, November 5, 1843. He was the first of the Band to organize a church. He

had two fields of labor. Doctor Robbins had but one, but Doctor Salter's pastorate of sixty-four years exceeded in length that of any other minister of any denomination in the West. It was a notable pastorate in other respects in that notable men of the state and country belonging to his parish were influenced by his life and teachings. He was a scholar and a writer of books; among them, the "Life of Governor Grimes," "Life of Joseph Pickett," and "Iowa the First Free-State." He was a poet at heart and sometimes expressed himself in verse; he admired the great works of art, especially did he prize a noble hymn and he made choice collections of poetry and song. He had his own view of things and held stoutly to his own opinions, but he was a man of great catholicity of spirit, of the broadest charity. It required special grace on his part to consent to be a denominationalist at all, and he was a Congregationalist only because Congregationalism is not a sect but a spiritual brotherhood. Still he prized the fellowship of his Congregational brethren and joined heartily with them in all their denominational work. He was especially cordial to young men coming into the ministry, and many a young minister has felt the thrill and inspiration of his cordial welcome. He entered into rest Monday, August 15, 1910. Perhaps Doctor Salter's most intimate ministerial comrade in the last decade of his life was Rev. Charles E. Perkins, of Keosauqua. They were drawn to each other in the bonds of mental and spiritual kinship. At the funeral the younger brother's tribute to the memory of his elder brother closes with these lines:

"Years pass; and though all gently still
The touch of time rests on that head,
The ageing flesh hath weakened, till
The feet move now with tottering tread
The dimming eye, th' enfeebled voice,
Proclaim the fateful hour drawn nigh,
When, to all earthly works and joys,
This strong, white soul must say, Good-bye.

Ah, friend, death's coming brings no fears
To thee, fast anchored in the faith
That triumphs o'er the weight of years
And waning strength and shortening breath.
With patient trust thou waitest still,
As thou hast trusted all thy days
Resigned, whate'er thy Father's will;
Thy mind yet buoyant with his praise.

The last hour nears; hath come, hath gone!
And ere the stroke dies on the air,
Our friend's immortal part hath flown,
And can we doubt or question where?
Nay; heaven within his soul did dwell,
What time he wrought so bravely here;
Heaven maketh heaven. So, friend, farewell;
We say it for thy sake, with cheer."

Later in this year, 1910, October 29, Brother George H. White reaches the end of his long and useful life. He was born in Harrisburg, Pennsylvania, December 29, 1830, and graduated at Wabash College in 1852. He was a missionary of the American Board in Turkey from 1857–1863. He came to Iowa in 1872, and was pastor of the Chester Church from 1872–1886. All the years of his retirement he lived in Grinnell. The crowning pleasure of his life was the privilege of sending his son as a foreign missionary back to the land of his nativity. A man of the finest mental and spiritual texture, honest, sincere, devout, was this good man, George H. White.

Of some of the old patriarchs now living Father G. G. Rice of the Missouri Slope, Frisbie, Snowden, Moulton, etc., we have already spoken.

One of the old men of our fellowship is Brother Edward P. Kimball. He was born in Bath, New Hampshire, July 25, 1819; graduated from Bangor Theological Seminary in 1850; came to Iowa in 1857, his fields Newton, Wilton, Monticello, Fairfax, Blairstown and Central City. When his time for retirement came, he moved to Waterloo, and there for years

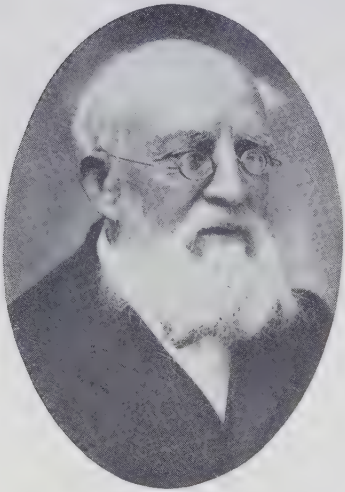
had sweet fellowship with M. K. Cross, Ephraim Adams and other saints of fewer years residing there.

In Grinnell and in college circles generally, they call Professor Parker the "Grand Old Man." He came to Iowa in 1856 arriving at Grinnell, as it now appears, to prepare the way for Iowa College. Teaching in the public school, he was on the ground to welcome the college from Davenport in 1859, and for eleven years, he was not indeed, the whole institution, but a very considerable part of it. From 1870 to 1888 he was professor of history at the State University, then returned to finish his course in Grinnell. It took him ten years more to earn the degree, "Professor Emeritus." He was ordained in 1862, not to be a pastor, for he was wedded to college work, but because he could preach, and because he would, and because it was thought that with a "Reverend" attached to his name he could more fittingly represent the dignity of the college. He has found abundant opportunity for the exercise of the preaching function; his educational and other addresses have run into the hundreds, and more numerous still are the productions of his pen. He is now writing a history of Poweshiek County. We still call him the "old man eloquent."

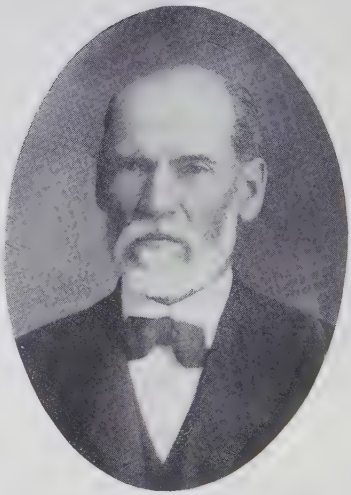
There are other candidates for patriarchal honors. W. L. Bray began life in England, spent his boyhood and began to preach in Wisconsin, came to Iowa, to Newton, in 1869. A forceful preacher, interesting and evangelistic, a live man from foot to crown, he has done us splendid service. In his ministry he has received to church membership nine hundred and thirty-seven individuals, four hundred and ninety-eight of them in Iowa. He is growing old very slowly and very gracefully. One would not think it, but he is seventy-eight; we must not expect much more of Brother Bray.

Professor S. J. Buck came to Iowa in 1864. He came to teach, but he had a gospel message also, and served the young Chester Center church for three years, and was pastor at Gilman for seven years. His active professorship in Iowa

FRANCIS FAWKES



ANTON PAULU



D. G. YOUKER.

J. H. HANSON

REPRESENTATIVE HOME MISSIONARIES

College covers a period of forty-one years; since 1905 he has been Professor Emeritus. His life has been one of mathematical precision. For the most part he has kept his feet on the earth, and his head among the stars. No man has served the college more faithfully and loyally. He too will have a place in history as one of the builders of the commonwealth and of Congregational Iowa.

Francis Fawkes began his life and his ministry as a lay preacher of the "Bible Christian Methodist Church" in England. In 1864 he came to Dubuque and was employed as a druggist's clerk. In 1865 he united with the Congregational church. The next year Superintendent Guernsey laid his hand upon him and said, "I want you for home missionary service." A more commanding voice was in that call, and it was the beginning of more than forty years of faithful, humble, fruitful service, fifteen years at Durango and more than twenty-five at Otho. Retiring in 1904, Otho still retained him as pastor emeritus. I venture to-day to send the greeting of Congregational Iowa to Francis Fawkes: "Well done, good and faithful servant."

Silas F. Millikan by antecedents hails from the Berkshire hills of Massachusetts, but selected Ohio as his birthplace, and took in Illinois on his way to Iowa. After thirty full, rich years of work in Iowa—forty-six in the ministry—he retired to be a "good parishioner" at Maquoketa, in the church where he had been pastor for thirteen years. He has always, and most rightfully, counted his wife as one with him in the service; together they have raised up a royal family for the work of the Kingdom, to prolong their days of usefulness in the world. Brother Millikan writes: "We are both in our seventy-seventh year, but there is work for us both in the church and society. In the course of nature we may not have many years to spend in these pleasant surroundings, but we expect that our glorious Redeemer will, in his own good time, lift us to the mansions prepared for those who love him."

Probably John Ogilvie Stevenson will not wish to be classed among the veterans, but he was born in 1841 and has been in Iowa for over thirty years, and a citizen of Waterloo for nearly a quarter of a century. He was one of our best preachers, and would be now had not his voice failed him. But he "had the pen of a ready writer," and he makes an ideal State Registrar. An Association would scarce be an Association—or a conference either—without J. O. Stevenson. We hereby promise to support him in the office for another decade. A brother admired and beloved is he.

For twenty-one years we wrote: "Youker of Gowrie" and we are writing it still. He began work here in 1875. Later he took on Manson, Center and Farnhamville, a field about thirty miles square. He was for eleven years pastor at Rockwell, then returned to his first love, retiring for old age only a few months ago. An evangelistic pastor, a revival preacher, terrible in his denunciations of sin, his voice sometimes "like the sound of many waters." He once said to a man: "It will cost you $10,000 to be a Christian." Wrong-doers were afraid of him; yet he was gentle, kindly and loving as a neighbor, friend and brother. He has been one of Calhoun County's most distinguished citizens and one of her greatest forces for truth and righteousness. Without him our fellowship would not be perfect.

We have long been looking for a good place to slip in the name of Brother John M. Cumings; here it is. He came to Iowa in 1853, not as a preacher exactly, for he was only five years of age, but he soon became the son of a preacher. He took his father's place at Percival in 1876, and since then he has been holding forth the word of life in Iowa churches. Most of his ministry has been up in the Sioux country, and on the Missouri slope, though he has just completed a nine years' pastorate with the "mother church" at Denmark. He has done faithful and efficient services everywhere, and every church has prospered under his administration. The mis-

sionary cause was never forgotten where he was pastor, and benevolences have always increased under his hand. In the Iowa work he has filled his place, and filled it well. He is now at Farragut.

Jacob Fath came to Iowa in 1854, a lad of fourteen. It has been said that in the war of the rebellion the Germans of the Mississippi Valley turned the tide of battle in favor of the North. Jacob Fath was one of them. In 1877 he returned to the fatherland; studied two years at Berne, and three at Strasburg; then, in 1882, he began at Muscatine his ministry of more than a quarter-century to the Germans of Iowa. With great gratitude of heart and much brotherly love we acknowledge the good work done by Brother Fath and the other German brethren in the making of Iowa and in the building of our Congregational Zion.

It is claimed that Brother Leroy Hand's ordination, antedates that of any other man in active pastoral work in Iowa. Brother Ficke and Secretary Douglass were ordained the same year, 1868, but not so early as June. Brother Hand came to Iowa in 1870. Seven only of the intervening forty years have been spent out of the state. He has helped our work in a variety of ways. He has organized new churches, built up old ones and brought them to self-support; he has erected houses of worship, built parsonages; aided in many councils; and strengthened the fellowship of associations. By his cheerful spirit, his sanity of judgment and irenic disposition he has exerted a helpful influence everywhere. As we count up our jewels, one of them we name Leroy S. Hand.

Others there are who have given us many years of valuable service, of whom we would be glad to speak at length. John Wesley Ferner, of German antecedents, but a thorough going middle-west American in birth and education and characteristics, began with us at Prairie City in 1879. In 1910 he was still with us, though in the thirty years we loaned him for a little time to Missouri and Illinois, and now he has left us, for

awhile, for work in Nebraska. He has grown to manhood, and to preacherhood in our service, and we count him also as one of our jewels.

And there is our Quaker boy Addison D. Kinzer. He came in contact with Julian M. Sturtevant at Hannibal, Missouri. That fixed him for Congregationalism! His first work for us was among the freedmen of the South. He began in Iowa at Union in 1871. He was at Hampton for eleven years. Marion, Perry, Pilgrim Des Moines, and Lyons, were greatly profited by his ministrations. In 1905 he went to Washington to serve a little longer, and then to retire on his little fruit-ranch near Seattle. Thanks to him, and thanks to God, for his life work in Iowa!

It grieves me much to pass by the names of many noble workers of later advent who are now bearing the burden and heat of the day. As one notes such names as Breed, Brereton, Burling, Burleigh, Cushman, Day, Denney, Orville Douglass, Herr, Henderson, Hix, Hinman, Holmes, Johnson, all the Joneses, Locke, Minchin, Olmstead, Osborne, Rollins, the Smiths, Thompson, Tower, Willett, and some scores of others, it is hard to exclude them for the mere crime of not having arrived on time. Rest assured, brethren, that you are brothers beloved, one and all, and your work is appreciated, and, if you stay long enough, you may expect whole paragraphs or pages in the history which shall be written by another hand.

A few more paragraphs will close the present volume. Sitting in the twilight and listening to the "chime of memory's bells," it would be pleasant to indulge in reveries, and call to mind the varied experiences of forty-three years of service in Iowa, from the "trial sermon" and the journey to Padan Aram, in 1868, to "the conclusion in 1907," and then "since I quit" until now. But perhaps it will be more fitting and profitable that the closing paragraphs of this book should be *testimonies* to the "angels and messengers" and churches of our beloved Zion.

In Doctor Salter's copy of the Iowa Band, on a blank leaf, written in his own hand, I find this record:

> The two surviving members of the Iowa Band, having been in attendance at the meeting of the State General Association in Des Moines, June 3–6, 1902, and being now present in the fifty-fifth year of Iowa College, June 10, 1902, at Grinnell, in the home of Horace Hutchinson Robbins with Gershom and James L Hill, sons of deceased members of the Band, and with Asa Turner, son of the Rev. Asa Turner, the patriarch of the Iowa churches, record their devout thanksgiving to God for the sacred memories of former years, and their younger brethren join them in their testimony to the God of their fathers, whose mercy is from everlasting to everlasting, and his righteousness unto children's children.

These memorials to the faithfulness and mercy of the God of our fathers from generation to generation, "I would transcribe and make them mine." And I would add my testimony to the guiding hand of God in the affairs of men. Through the agency of Superintendent Guernsey I had a distinct call to Iowa; and I had a feeble call to Osage. I protested, but I went, moved by a volition not my own; and there I was held, in loving bonds, for fourteen years; then by a series of swiftly moving providences, wonderful and unmistakable, I was called to the home missionary field, and held to it for a quarter of a century; and I have almost learned to sing:

> "In each event of life how clear
> Thy ruling hand I see;
> Each blessing to my soul more dear
> Because conferred by thee;"

and I can commend the testing of the promise, "In all thy ways acknowledge him, and he shall direct thy paths."

In these testimonies I wish to speak a good word for the Church, now discredited in many quarters. I do not care to debate the origin, the authority, or the efficiency of the Church, but I must record my conviction, growing with the years, that this unique institution is by the authority of Jesus Christ, embodied in the great commission, adapted to the world's needs in all the ages; that the hope of the world's salvation to-day is

in the Church, and that a man can best build the Kingdom, and build himself into the Kingdom by membership and service in the visible Church. Therefore, "let the people sing; let all the people sing," with new devotion and enthusiasm—

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

I love thy church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given;
Till toils and cares shall end."

As a minister of the Church "I magnify my office." If I could choose again, I would choose as I did in early manhood. I still count the ministry as the "high calling of God in Christ Jesus," a vocation of the highest honor, and furnishing the greatest opportunity for service. I had no disposition to dictate to God or to my children what their calling should be, but it has been a great delight to me all these years that two of them are ministers, and a third the presiding genius of a parsonage. As I look at it no pastor is prepared for death until he has appointed his successor, and furnished one or more to take up his work when he lays it down.

I would testify too, to the truth of the Old Testament promise, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The disciples, called to be fishers of men, found by the lakeside a fire they had not kindled, bread they had not provided, and fish they had not caught, and they heard the Master call, "Children, come and dine!" In that morning meal every minister of Christ may read his promise, "Forsaking all for this, I will see to it that you have your breakfast, and your dinner, and your supper,

and your continual support." I have found it so, and so will you. I am rather glad to say that in all my ministry I have never set a price upon my labors. I have allowed others to name the salary, though I have more than once refused an increase. No minister can afford to be a stickler for his salary; better far to cast himself upon the Lord and upon his people. So shalt thou dwell in the parish, and verily thou shalt be fed.

I must also bring in a vigorous testimony against the "place-seeker" and the "time-server." I think the Iowa ministry has been for the most part free from these twin vices. The pastor always looking for greener fields and pastures new is of little use. Not the place-seeker but the place-maker is the useful man. Once upon a time a young man took a little, undeveloped field in northern Iowa, and prospered in it. Later a brother minister, meeting him for the first time, said, "You've got a pretty good field up there, haven't you?" Before the young man could answer, the Superintendent of Home Missions responded for him, "Yes, but he made it." There is abundant opportunity still for place-making in Iowa.

Once more I venture to harp upon the old string and plead for *permanence.* "Residence is capital." It is not always so but usually it is. The Iowa Band came saying, "Please God, we will spend our lives in Iowa," and they did it, and therefore Doctor Dunning could write, "It is not too much to say that their combined influence has given character, not only to the denomination in the state, but to the state itself." Possibly some of our pastorates have been too long, but the most of them have been too short, many of them so short that they might about as well not have been at all. The work of the men who flit from place to place and from state to state is hardly worth the counting. A good degree of permanence is absolutely essential to accomplishment of anything worth while. Five years' residence would not make a "Father Turner." Doctor Holbrook's great monument at Dubuque could not be erected in a pastorate of three or four years. One

of our great needs to-day is that two or threescore of young men should come and give their hearts and their lives to Iowa. We have men of this sort, but not enough of them.

I have already spoken in praise of our Iowa fellowship, so hearty, cordial, genuine, sincere, and democratic! Many coming from other communions and associations have pronounced it unique, and others, passing on have looked back to it with longing as for something lost. Some years ago Brother Robert L. Marsh, coming from another state, began to look about for "the ring." He supposed that of course there was a "ring," and he said "Of course, Douglass is in it, and Frisbie is in it—but how adroit these fellows; their machinations are past finding out!" Finally he concluded there was no ring; and there was not, and there never has been, and, God grant there may never be, but that ever we may be true to our Congregational motto and charter, "One is your Master, even Christ, and all ye are brethren."

The fellowship expressed in special occasions, such as anniversary celebrations, has a flavor all its own. People then feel at liberty to speak out their affections as they ordinarily do not permit themselves to do. Our silver wedding at Osage is an illustration. The twenty-fifth anniversary of our home missionary service is another. And there were other occasions in which we have heard words spoken which it is not lawful for man to hear, except from under the coffin lid. Now and then we practice the sentiment:

> " 'Twere better to send a cheap bouquet
> To a living friend this very day,
> Than a bushel of roses, white and red,
> To lay on his coffin when he is dead."

Some of us feel that we had our bushel of roses long ago. I wish here to testify to the end of time, at least so far as this book can carry it, to the kindness and goodness of the people of Osage, our only parish, and of the people of Congregational Iowa to me and mine. The favors received are far beyond the

merit of the services. But this is our Congregational Iowa way. At least now and then, as occasion offers, the spirit of fellowship expresses itself in loving words as well as kindly deeds.

And now my closing testimony is to the coming of the Kingdom. "The kingdom of heaven is like a grain of mustard seed" a perpetual promise of perpetual growth. The prayer of the Lord, and of the Christian ages, "Thy kingdom come" is being answered. "Mine eyes have seen the glory of the coming of the Lord"; I have seen the new Jerusalem coming down from God out of heaven. I have caught glimpses of the omnipotent Christ seated on the circle of the heavens, "on his vesture and on his thigh this name written, King of kings and Lord of lords"; and I know that "He will not fail, neither will he be discouraged," until he completes the work to which he has set his hand in "equity and righteousness." We fail, churches fail, nations fail; Jesus fails never; we get discouraged, churches get discouraged, nations get discouraged; Jesus never gets discouraged. He knows what he is about; he sees the end from the beginning; he is the great leader of the "sacramental host of God's elect." He holds in his right hand "the seven stars" and "the seven spirits of God"; all spiritual agencies and influences are under his control, and the issue is not doubtful.

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Chapter XVI

THE CHURCHES IN A NUTSHELL

It is great pity that we must crowd the great histories of our churches into the little nutshells of this chapter. Suggestions of what might be written of many of these churches may be found in the things that have been written concerning some of them in preceding chapters.

The list, alphabetically arranged, with dates of organizations, names of pastors, etc., is substantially complete, only a few being omitted, and those of no significance. The number of the list is four hundred and seventy-one.

No doubt those familiar with the churches of the state will be surprised at the number of unfamiliar names here recorded. More than one-third of these churches are not now in existence. Some never had anything more than a name to live. Some died in good health and without cause or reason excepting unwillingness to bear the responsibilities of life. Many that dropped out by the way justified themselves in their living, and in their dying too. Some died to live in other churches, sometimes in churches of other names. The loss by death is not nearly as great as appearances would seem to indicate. This list of churches, names of pastors, and dates of dedications represent decades and even centuries of consecrated toil and sacrifice with great forces intellectual, moral and spiritual, working for the making of the commonwealth, the leavening of the nation, and the saving of the world.

Adelphi: Organized November 17, 1906. Pastors: H. H. Long and R. C. Helfenstein. Dedication May 5, 1905.

Agency: May 10, 1844. B. A. Spaulding, 1843–1850. Disbanded 1850. Reorganized November 25, 1865, E. E. Webber, pastor. Disbanded in 1867 and again reorganized July 11, 1895. Allen Clark, Eva K. Miller, D. M. Lower. Dedication September 6, 1903.

Alden: July 18, 1866. H. S. Thompson, W. J. Smith, H. H. Robbins, Charles Hancock, T. J. Reid, F. G. Webster, M. Mooney, F. B. Noyes, J. A. Miller, J. B. Chase, C. N. Lyman, A. Fisher, M. Lambley, G. L. Marsh, N. P. Olmstead and A. G. Axtell. Dedications: Fall of 1867 and November 25, 1900.

Alexander: October 5, 1897. S. A. Martin, C. A. Chambers, B. W. Northrop, W. G. Marts, W. R. McLaine and G. R. Parker. Dedication July 21, 1907.

Albia: May 11, 1869. Survived only three years. M. Rowley, pastor one year.

Algona: August 15, 1858. Chauncey Taylor, 1856–1873. H. B. Underwood, W. H. Burnard (1875–1888), William Davidson, 1888–1896, C. E. Sinclair, W. J. Suckow, O. H. Holmes, 1902—. Dedications: September, 1868 and June, 1886.

Allison: July 21, 1887. John Gray, W. S. Hamlin, H. C. Calhoun, J. S. Norris, W. B. Sanford, H. C. Brown, W. G. Little, W. D. King, F. A. Slyfield, V. B. Hill, W. H. Walcott, W. U. Parks. Dedication December 8, 1889.

Almoral: March 26, 1857. H. N. Gates and J. H. Kasson, 1857–1860; (then yoked with Earlville Church). Meetings in schoolhouse until February 8, 1903.

Alpha: August 12, 1891. Yoked with Waucoma. Disbanded, 1904.

Alton: June 24, 1890. J. C. Ablett, H. G. Cooley, A. P. Solandt, Thomas Gales, C. H. Moxie, W. L. Bray. Dedication September, 1891—.

Alvord: November 22, 1891. Yoked with Larchwood and Doon. J. E. Janson, 1907—. Dedication January 8, 1893.

Ames: November 5, 1865. John White, Simeon Gilbert, A. A. Baker, G. G. Perkins, W. P. Bennett, E. C. Moulton, J. D. Wells, F. J. Douglass, H. P. Douglass, C. H. Seccombe, H. D. Herr and W. J. Minchin. Dedications: October 8, 1866 and March 18, 1900.

Anamosa: (originally Big Woods). November 14, 1846. Alfred Wright, E. O. Bennett, H. W. Strong, S. P. LaDue, S. A. Benton, O. W. Merrill, William Patten, R. M. Sawyer, J. B. Fiske, 1872–1888, W. W. Willard, E. W. Beers, W. J. Stewart, S. F. Millikan, 1893–1902, J. M. McLaren, O. O. Stevens, C. H. Beaver, 1905—. Dedications in 1851, 1864 and 1904.

Andrew: (Cottonville) December 26, 1841. O. Emerson, William Salter, W. A. Kieth, W. L. Coleman, S. D. Helms and T. H. Canfield. Disbanded 1873.

Anita: April 12, 1870. C. D. Wright, C. D. Irwin, A. A. Whitmore, S. D. Smith, C. H. McIntosh, J. M. Cummings, E. P. Childs, J. T. Marvin, E. H. Votaw, W. A. Schwimley, F. H. Bohn and Charles Cushman. Dedications in 1876 and 1905.

Ankeny: February 15, 1898. Joseph Steele, 1898–1909, M. E. Bachman, 1909–1911. Dedicated November 27, 1898.

Arion: June 5, 1903. A. W. McNeal, A. E. Bashford, J. H. Friedline, E. C. Walcott, Robert Rigsby, C. E. Walsh and E. D. Calkins. Dedication December 18, 1904.

Ashton: March 2, 1899. W. L. Brintnall supplied for a year; church soon after disbanded.

Atlantic: April 10, 1869. E. S. Hill, 1869–1905, A. S. Henderson, 1905–1910, H. O. Spellman 1910—. Dedications August 15, 1869 and December 15, 1889.

Aurelia: April 22, 1883. J. B. Chase, D. E. Skinner, J. W. Taylor, Charles Wyatt, Geo. H. Smith, B. L. Webber, G. E. Stump, Richard Watt, S. J. Huffman, C. H. Moxie. Dedications November 30, 1884 and May 12, 1907.

Avoca: June 12, 1870. C. D. Wright, George Hindley, Joel Sabin, G. G. Perkins, John Gray, D. M. Hartsough, J. H. Skiles, W. E. Reed, J. W. Clark, A. T. Irvine, J. B. Williams, J. M. Blanchard, C. E. Cushman, C. T. Halbert, J. M. Turner, C. T. Shaw, C. H. Moxie and J. E. Grinnell. Dedication spring of 1875.

Avoca German: February 10, 1891. John Shearer, John Single, Jacob Morach, F. Satler and F. Worth. Dedication August 5, 1894.

Bartlett: June 30, 1867. F. M. Platt, pastor. Yoked with Pacific. Survived only two or three years.

Bassett: June 1, 1890. Yoked with Ionia. Dedication August 9, 1891.

Baxter: November 15, 1885. Thomas Merrill, W. W. Hazen, W. L. Brandt, J. P. Dyas, G. L. Shull, C. E. Tower, J. M. Cummings, E. R. McCorkle, M. C. Haecker, J. R. Beard, B. C. Tillett, L. D. Blanford and S. E. Long. Dedications July 11, 1886 and October 14, 1900.

Beacon: January 2, 1874. C. D. Jones, I. C. Hughes, I. M. Jones, James Harrison, C. W. Evans.

Bear Grove: March 22, 1874. A. A. Whitmore, Charles Little, J. H. Skiles, A. Clark, B. Mather, R. W. Harris, B. F. Meyer, W. D. King, F. T. Lansborough, James Kirkwood, B. J. Rhodes and G. H. Rawson.

Bedford: February 7, 1883. Had only two years of life. G. S. Bradly, pastor 1883–1884.

Belle Plaine: July 31, 1866. S. P. La Due, D. Lane, J. Wadhams, M. Mesmer, A. E. Everest, O. C. Dickerson, W. H. Ambrose, A. F. Loomis, C. H. Bissell, Robert Stapleton, A. H. Sedgewick, F. E. Drake, R. S. Osgood and F. C. Henry. Dedications, May, 1870 and February 25, 1906.

Belmond: March 3, 1867. P. Harrison, E. C. Miles, J. D. Sands, 1869–1903 and Emeritus until death in 1909, A. L. Dunton, W. U. Parks and

Paul W. Jones. Dedications December 31, 1882 and November 12, 1905.

Bellvue: July 10, 1847. Occasional supplies before organization: Aratus Kent, O. Emerson, J. C. Holbrook, W. Salter and William Keith. Pastors, W. L. Coleman, 1847–1856, T. H. Canfield, E. Clark, L. Jones, E. P. Whiting, J. Gilman, William Chapple, D. M. Breckenridge, W. H. Klose, G. W. Sargent, J. M. Turner, D. W. Blakely, E. P. Crane and C. A. Chambers.

Bentonsport: May 14, 1843. E. Ripley, A. B. Dilly, O. French, H. H. Hayes, J. D. Sands, Harvey Adams and Asa Farwell, 1844–1871. Only occasional services since 1871.

Berlin: February 22, 1806. Yoked with Dinsdale. Dedication, January 10, 1904.

Berwick: July 13, 1886. Developed from a Union church. C. E. Blodgett, M. D. Archer, W. R. Griffith, Joseph Steele, E. C. Chevis, N. H. May, T. B. Couchman, and E. A. Elliott. Inherited church building; improved and rededicated November 4, 1906.

Beulah: March 5, 1900. Yoked with Madison County First.

Bethel, Clay Co.: July 25, 1886. Yoked with Peterson. Dedicated, November 7, 1886. Disbanded 1904.

Bethel, Clayton Co.: January 22, 1905. Came from Cumberland Presbyterian. Yoked with Colesburg.

Bethel, Cerro Gordo Co.: 1889. Yoked with Clear Lake. Disbanded, 1897.

Big Rock: May 23, 1856. O. Emerson, J. R. Upton, O. Littlefield, S. N. Grant, George Smith, A. W. Allen, George Ritchie, R. Apthorp, W. L. Coleman, A. Graves, I. N. Tomes, A. S. Willoughby, Q. C. Todd, Charles Wyatt, F. D. Adams, L. R. Fitch, N. W. Wehrhan, L. Coylin and F. S. Perry.

Black Hawk: January 16, 1862. Yoked with Fairfield. No pastor after 1877. Disbanded 1886.

Blencoe: March 23, 1877. C. N. Lyman, 1877–1891, P. B. West, W. G. Little, A. G. Washington, W. E. Sauerman, C. A. Burdick and F. S. Perry. Mostly supplied from Onawa.

Blairsburg: August 1, 1891. From Wesleyan Methodists. H. Paul Douglass, summer of 1891. T. G. Lewis, Julius Marks, A. W. Moore, B. F. Myers, C. T. Halbert, B. J. Rhodes and G. A. Putnam. Dedication, December 27, 1896.

Bloomfield: November 21, 1870. Thomas Merrill, J. W. Horner, Thomas Baskerville. Disbanded, 1885.

Bondurant: December 4, 1891. H. H. Long, H. W. Rose, G. W. Tingle, B. C. Tillett, G. O. Long, H. C. Rosenberger. Dedication, January 28, 1894.

Boonsboro: January 7, 1866. O. C. Dickerson, 1865–1870 and 1876–1879. Others, A. H. Post, and J. W. White. Disbanded in 1884.

Bowen's Prairie: March 23, 1853. Thomas H. Canfield, C. S. Cady, M. C. Searle, Isaac Russell, H. S. Thompson, J. T. Clossen and Harvey Adams. No pastor after 1882. Disbanded 1893.

Bradford: November 4, 1855. O. Littlefield, J. C. Strong, J. K. Nutting, R. J. Williams, A. Graves, L. D. Boynton; occasional supplies from Nashua since 1877. Sunday School kept up. Dedication, December 29, 1864.

Brighton: May 31, 1841. Charles Burnham, F. A. Armstrong, B. Roberts, J. E. McMurray, L. R. White, S. Hemminway, Gordon Hayes, T. N. Skinner, T. H. Holmes, James Barnett, M. M. Thompson, Francis Lawson, H. A. Risser, E. P. Crane. Disbanded in 1894.

Britt: December 26, 1879. R. R. Wood, Benjamin St. John, F. M. Cooley, H. N. Laurence, Q. C. Todd, W. R. Stewart, J. C. Stoddard, F. G. Wilcox, C. G. Marshall and B. Greenaway. Dedications (first date lost) and November 24, 1895.

Britt Scand.: December 4, 1891. C. O. Torgeson, Julius Bing, F. O. Anderson, Hans Brooks, Jens H. Pedersen and Chas. E. Nelson. Dedication March 15, 1896.

Brookfield, Clinton Co.: February 7, 1858. W. A. Keith, C. S. Cady, 1857–1868 and then disappears.

Burr Oak, Winnesheik Co.: March 10, 1850. George Bent, 1860–1870, C. A. Marshall, H. B. Lamb and C. W. Wiley, the last pastor, closing in 1879. Disbands 1885. Dedication, January 1864.

Buckeye: November 19, 1893. Yoked with Alden. C. N. Lyman, 1893–1898. Later J. B. Bickford and A. G. Axtell and other supplies. Dedication November 19, 1893.

Buffalo Grove: October 11, 1857. I. Russell, G. Gemmel, William Spell, and W. L. Brintnall, 1857–1870. Reorganized as the Buffalo Church, May 1, 1870. Brintnall, pastor, 1870–1873, 1875–1878, 1879–1883. No report after 1883.

Buffalo Center: September 18, 1892. H. N. Lawrence, Abi L. Nutting, N. L. Packard, A. W. McNeal, C. B. Olds, I. K. Bickford and F. C. Gonzales. Dedicated June 18, 1893.

Burdette: December 26, 1894. Yoked one year with Alden and then with Popejoy.

Burlington: December 26, 1894. Various supplies 1838–1843. Pastors for sixty-seven years only Horace Hutchinson and William Salter. Associate pastors, 1882–1910, William Buss, G. D. Herron, F. N. White, R. L. Marsh and Nathan Osborne. Dedications, December 29, 1846, December 25, 1870 and November 18, 1900.

Carnforth: December 1, 1895. Yoked with Victor. Dedicated Dec. 31, 1899.

Carroll: November 26, 1872. N. D. Porter and G. W. Palmer, 1874–1877. Church survived only five years.

Cass: June 14, 1856. S. P. La Due, S. A. Benton, C. S. Cady, B. Roberts, D. Savage, C. C. Humphrey, W. W. Hayward, W. H. Barrows, James Mitchell, George Ritchie, M. Amsden, D. N. Bordwell, A. B. Keeler, H. M. Pinkerton, George Brimacombe and W. R. Bundy. House erected in 1860.

Cascade: January 28, 1844. E. B. Turner and Robert Stuart, 1843–1852. Disbanded in 1859.

Casey: July 12, 1871. A. A. Whitmore for two years. Disbanded, 1880.

Castana: August 14, 1886. C. N. Lyman, S. D. Horine, J. M. Turner, F. C. Lewis, J. E. Grinnell, James Holden. United with other Castana churches since 1907. Dedication, January 23, 1887.

Castleville: May, 1891. Yoked with Winthrop. Dedicated October 11, 1891.

Cedar Falls: July 8, 1860. L. B. Fifield, 1860–1870. Charles Gibbs, 1870, 1887, S. J. Beach, 1887–1897; J. E. Snowden, 1897–1910 and E. E. Day. First church purchased from the Methodists; Second dedication, July 8, 1889.

Ceda Rapids First: First organization from 1857–1867. Supplied in part from Marion. Present church organized May 15, 1879. A. T. Reed, S. J. Rogers, E. E. P. Abbott, E. M. Vittum, G. R. Dickinson, E. A. Berry, J. P. Huget and Wilson Denney. Buildings dedicated February 10, 1881 and November 14, 1889.

Cedar Rapids Bethany: June 5, 1893. Supplied as a mission before organization, C. H. Morse, S. J. Malone and C. E. McKinley. Pastors, L. W. Winslow, J. B. Gonzales, W. J. Warner, W. Altvater, Vinton Lee and B. H. Morse. Dedication, July 23, 1905.

Center: July 2, 1882. Yoked with Manson. Dedication, August 8, 1897.

Centerdale: November 4, 1903. J. W. Holoway, R. E. Roberts, J. J. Hales, W. T. Seeley and H. H. Hines. Dedicated, April 1, 1906.

Center Point: May 2, 1873. Charles Dane, G. C. Lockridge, C. E. Marsh, Will am Jones, M. S. Croswell, Q. C. Todd, J. S. Malone and W. G. Johnston. No pastor after 1892 Disbanded, 1899.

Centerville: December 31, 1898. Developed from a Free Mission Church, organized in 1887. N. J. Bolin, C. W. Peterson, C. M. Anderson and J. H. Hanson. Dedication, November 25, 1906.

Central City: December 19, 1858. A. Manson, O. Littlefield, E. C. Downs, William Spell, E. D. Kimball, E. E. Webber, J. Alderson, P. Litts, E. P. Crane, J. D. Mason, J. T. Mumford, D. D. Tibbetts, B. C. Tillett,

F. W. Pease, E. R. McCorkle and J. F. Smith. Dedication, October 15, 1882.

Chapin: November 28, 1858. W. P. Avery, eighteen years, N. T. Blakesley, A. D. Kinzer of Hampton eleven years, J. M. Turner, P. Litts, W. A. Brintnall, Philo Gorton, N. E. Hannant, A. J. Williams, F. O. Wyatt, J. W. Larkin, Nelson Wehrhan, W. W. Tuttle and Mrs. A. Blandford. Dedication, November 23, 1890.

Charles City: November 31, 1856. J. H. Windsor, W. A. Adams, D. N. Bordwell, H. B. Woodworth, . A. Cruzan, J. Wadhams, N. M. Clute, H. N. Hoyt, A. G. Brande, Charles Noble, F. S. June, C. C. Otis, Wilson Denney, 1898–1907, W. J. Cady. Dedications, January 29, 1868 and March 11 1911.

Cherokee: June 12, 1870. W. F. Rose, F. Herd, F. M. Cooly, J. B. Chase, Charles Bissell, W. A. Evans, W. L. Ferris, 1889–1902, H. D. Hunter, R. W. Purdue and E. S. Carr. Dedications, March 22, 1874 and February 25, 1900.

Chester Center: June 25, 1865. C. W. Clapp, S. J. Buck, G. F. Magoun, G. H. White, 1872–1889, G. H. Sharpley, W. H. Atkinson, J. J. Mitchell, J. K. Shultz, James Rowe, T. B. Couchman, J. C. Jewell and H. L. Wissler. Building erected in 1868.

Cincinnati: August 19, 1867. J. C. Cooper, D. B. Eells, W. W. Pennell, A. S. Elliott, Thomas Baskerville, Chas. S. Newcomb, F. C. Emerson, C. C. Humphrey, John Croker, E. E. Preston, F. C. Hoover, W. E. Sauerman, G. E. Crossland, R. W. Hughes, H. L. Wissler and A. G. Heddle. Longest pastorate five years.

Clay: July 3, 1842. Charles Burnham, B. Roberts, R. Hunter, J. R. Kennedy, T. H. Holmes, 1865–1872, D. B. Eells, H. P. Robinson, James Barnett, W. Radford, M. M. Thompson, F. Lawson, Charles Little, E. P. Crane, J. Kidder, A. Teuber, S. A. Arnold, P. H. Fisk, R. F. Lavender, F. A. Zickefoose, L. S. Hand, E. H. Albright. Church erected 1858; second dedication, October 16, 1902.

Clarion: November 12, 1872. J. D. Sands, W. W. Mead, E. P. Childs, W. R. Stewart, H. P. Fisher, A. S. Houston, E. Ewell, S. J. Beach and J. H. Olmstead. Buildings erected in 1883 and 1900.

Chickasaw: January 13, 1892. Yoked with Ionia and Bassett. Disbanded in 1900.

Clear Lake, Hamilton Co. Apparently organized in 1858. In 1859 had a pastor, T. N. Skinner, and joined the Northwestern Association. Disappeared in 1860.

Clear Lake, Cerro Gordo Co.: September 12, 1870. Supplies before organization, T. Tenney and J. D. Mason. Pastors, A. S. Allen, R. R. Wood, A. M. Case, D. A. Cutler, J. D. Mason, T. H. Guynne, F. C.

Hicks, F. E. Carter, J. W. Hayward, J. F. Moore and J. R. Henderson. Buildings erected 1877 and 1894.

Cleveland First and Second, Welsh Churches: Organized 1878 and 1884. Soon died.

Cliffland: April, 1896. Yoked with Agency. Disbanded 1908.

Climbing Hill: 1889–1893 the bounds of its life. Yoked with Oto.

Clinton: June 5, 1866. J. W. White, J. L. Ewell, W. L. Bray, C. A. Marshall, Wilson Denney, F. L. Kenyon, E. Moore, J. M. Hulburt, E. B. Dean, C. F. Fisher and R. T. Jones. Dedication, September, 1867.

College Springs (Amity): November 12, 1865. B. F. Hoskins, C. C. Humphrey, D. R. Barker, W. I. Phillips, H. Avery, 1878–1888, W. H. Hilton, I. O. Stone, H. W. Mote, H. M. Burr, A. R. Dodd and J. K. Nutting. Dedicated, October, 1870.

Colesburg (Colony): December 5, 1846. E. B. Turner, 1846–1856, J. B. Parlin, L. P. Mathews, Amos Jones, Alexander Kaye, C. E. Marsh, D. D. Kidd, A. Doremus, O. M. Humphrey, F. M. Tyrell, E. M. Keeler, W. H. Gifford. Dedications, November 3, 1849 and November 14, 1875.

Columbus City: October 25, 1846. A. L. Leonard, David Knowles, E. O. Bennett, D. E. Jones, Robert Hunter, F. Crang, J. E. Elliott. Disbanded in 1876.

Conover: March 23, 1866. George Conley and Charles Hancock. Disbanded in 1869.

Copper Creek, Jackson Co.: January 28, 1854. One of Father Emerson's churches. Supplied from Sabula and Elk River. Disbanded in 1866.

Corning: January 9, 1870. S. Barrows, E. G. Carpenter, Charles Little, S. J. Beach, J. F. Toby, Q. C. Todd, G. A. Coleman, F. S. June, O. P. Champlin, B. F. Barker, A. M. Beaman, J. T. Marvin, E. C. Moulton, P. H. Mason, C. A. Haskett, A. G. Graves and C. G. Marshall. Dedications, February 12, 1871 and March 17, 1901.

Correctionville: December 20, 1891. W. R. Smith, E. A. Powell, J. B. Chase, R. F. Paxton, J. T. Mumford, Jesse Povey, W. A. Hanson, M. D. Smith. Dedication, October 15, 1893.

Council Bluffs First: June 2, 1853. G. G. Rice, J. S. Haskell, H. Adams, W. W. Allen, J. B. Chase, H. P. Roberts, H. S. DeForest, Cyrus Hamlin, G. W. Crofts, J. Askins, J. W. Wilson, James Thompson and O. O. Smith. First building, church and parsonage combined; second, log cabin; third, brick dedicated July 6, 1856; fourth, dedicated March 3, 1870.

Council Bluffs, People's Church: April 20, 1903. J. P. Burkhardt, E. Potter, C. S. Hanley.

Crane Creek: 1889. Yoked with Elma. Disbanded in 1897.

Crawfordsville: April 3, 1842. Charles Burnham, Charles Granger, A. L. Leonard, D. Knowles, W. A. Westervelt, E. O. Bennett, W. Coe, E. P. Smith, S. V. McDuffee, L. S. Hand, L. T. Rowley, 1872–1882, D. P. Rathburn. Dropped in 1888.

Cresco: September, 1856. Former names: Vernon Springs and New Oregon. Father Windsor, 1856–1866 and 1868–1871, S. D. Peet, E. Southworth, A. S. McConnell, 1876–1890, W. H. Kaufman, James Oakey, J. H. Boggess, O. H. Holmes, 1896–1902, J. H. Eakin and J. J. Hinman. Dedications, November 17, 1861 and January 21, 1900.

Creston: January 28, 1873. N. H. Calhoun, N. H. Whittlesey, 1875–1887, A. J. Van Wagner, D. P. Breed, E. E. Flint, F. J. Hanscom. Dedications, June 11, 1874 and September 2, 1888.

Creston Pilgrim: April 18, 1875. N. H. Whittlesey, W. C. Bosworth, M. T. Ranier, A. E. Mosher, J. R. Beard, A. S. Willoughby, W. E. Todd, G. C. Jewell, Wm. W. Schumaker, F. A. Hinman and George Milne.

Crocker: November 3, 1901. Yoked with Ankeney, Joseph Steele and Polk City, J. H. Mintier. Dedicated, November 22, 1905.

Crocker Center: Organized in 1886. Yoked with Polk City, R. W. Hughes and R. F. Lavender. Disbanded, 1889.

Cromwell, March 23, 1870. E. G. Carpenter, Charles Little, W. L. Bartle, C. O. Parmeter, C. H. Eaton, A. Thompson, D. D. Tibbetts, R. W. Jamison, C. C. Humphrey, W. C. Hicks, L. S. Kirnen, J. T. Mumford, L. E. Patten, J. B. Staunton, E. R. McCorkle, James Kirkwood. Dedications, December 6, 1876 and December 11, 1892.

Danville: June 30, 1839. Reuben Gaylord, 1839–1856, A. L. Leonard, E. P. Smith, 1868–1878, J. D. Baker, D. B. Davidson, L. T. Rowley, 1884–1895, C. R. Shatto, G. D. Tangeman, C. E. Drew, C. F. Sheldon and W. H. Bickers. Building erected in 1847 and 1868.

Davenport First: July 30, 1839. J. P. Stewart, O. Emerson, A. B. Hitchcock, E. Adams, 1844–1855, G. F. Magoun. Reorganized as Edwards Church August 16, 1871. William Windsor, J. A. Hamilton, J. G. Merrill, 1872–1882, M. L. Williston, A. W. Archibald, B. F. Boller, G. S. Rollins, 1894–1903, C. A. Moore and W. J. Suckow. Dedicated, October 27, 1841. Edwards dedicated December 26, 1873 and Sunday School annex, November 4, 1900.

Davenport German: February 19, 1857. A. Frowein, H. Langpaap, J. F. Graff, 1864–1873, Jacob Reuth, F. W. Judeisch, 1874–1888, Carl Hess, A. K. Resner, A. T. Hertel, C. F. Finger, Philip Schmidt, B. R. Bauman, John Strohecker and William Loos. Dedicated, December 21, 1902. United with Bethlehem in Berea Church, R. K. Atkinson, pastor in 1909.

Davenport Bethlehem, Mission of Edwards: organized February 4, 1894. Services held by pastors of German Church, 1888–1894. Pastors after 1894, Andrew Orth, T. O. Douglass, Jr., S. H. Seccombe, J. H. Wilson and R. K. Atkinson. Merged with the German Church into Berea, 1909.

Davenport Berea: 1909. R. K. Atkinson, pastor.

Decorah: June 25, 1854. William Keith, E. Adams, 1857–1872, H. B. Woodworth, Jesse Taintor, John Willard, J. B. Bidwell, D. L. Hilliard and since 1896, Mahlon Willitt. Dedicated, November 17, 1861 and February 16, 1896.

Denmark: May 5, 1838. First Congregational Church in Iowa. Asa Turner, 1838–1868, E. Y. Swift, 1868–1882, W. E. DeReimer, Charles Hancock, A. K. Fox, H. L. Marsh, F. E. Kenyon, E. Ewell, J. M. Cumings, 1901–1910. Houses of worship erected 1838, 1846 and 1864.

Des Moines Plymouth: December 7, 1857. J. T. Cook, J. M. Chamberlain, H. S. DeForest, A. L. Frisbie, 1871–1898 and still Emeritus, F. J. VanHorn, F. W. Hodgdon, 1903–1911. Buildings, 1858, 1877 and 1902.

Des Moines Moriah: 1878. Welsh pastors, J. T. Owens, 1879–1881; no further record until 1890. English pastors, W. A. Black, Virgil Hill, R. C. Moulton, Joseph Williams and Miss Elverda Pugh.

Des Moines Pilgrim: July 2, 1883. S. S. Grinnell, A. W. Safford, A. D. Kinzer, C. Douglass, J. F. Fetterholf, J. B. Losey and Arthur Metcalf. Dedications, December 14, 1884 and October 6, 1889.

Des Moines North Park: January 5, 1885. B. St. John, 1884–1898, J. S. Colby, John Comin, F. W. Stephens, T. O. Douglass, Jr. Dedication, September 16, 1888.

Des Moines German: October 20, 1892. Jacob Henn, Otto Gerhardt, J. P. Wilhelme, J. H. Kramer. Dedication, October, 1 1893. Disbanded in 1904.

Des Moines Greenwood: June 13, 1898. C. C. Harrah, D. B. Spencer, W. C. Stone, F. G. Beardsley, H. C. Rosenberger and J. P. Burling. Dedication, December 4, 1898.

Des Moines Union: December 18, 1903. H. W. Porter and J P. Sims. Dedicated, December 20, 1908.

DeWitt: July 10, 1842. O. Emerson, S. J. Francis, S. J. Mowrey, J. Van Anthwerp, 1857–1871, Rufus Apthorp, E. P Whiting, J. W. Hubbard, Jesse Taintor, C. H. Cook, D. S. Jenkins, William Chapple, F. H. York, E. P. Crane, C. E. Sinclair, A. W. Depew, T. R. Ewell, F A. Dean, J. J. Mitchell and William Gardner. Church buildings erected in 1853, 1865 and 1888.

Dickens: October 14, 1894. Jesse C. George, A. J. Benton, C. G. Marshall, C W. Anthony, C. G. Oxley, J. T. Steele, C. S. Marsolf. Dedication, September 8, 1895.

Dinsdale: July 13, 1891. Robert Munby, A. W. McNeal, F. E. Matlock, P. Litts, W. R. Bundy and J. L. Martin. Dedication, December 20, 1891.

Doon: December 10, 1889. L. R. Fitch, Charles Wyatt, H. W. Mercer, H. W. Jones, W. L. Brandt, S. A. Wheelwright, W. W. Hartsough, D. E. Skinner, W. J. Watt, C. F. Shaw, J. H. Barnett and F. H. Richardson. Dedicated, February, 1900.

Dubuque First: May 12, 1839. Prospectors, Cyrus L. Watson, J. A. Clarke, Z. K. Hawley and Mr. Townsend. Pastors, J. C. Holbrook, 1842–1853 and 1855–1863, Jesse Guernsey, L. Whiting, J. Bingham, C. E. Harrington, C. O. Brown, F. E. Hopkins, F. G. Smith, G. L. Cady, F. M. Sheldon and H. F. Milligan. Buildings completed in 1836, 1839, 1846 and 1860.

Dubuque German: December 23, 1847. Peter Fleury, J. B. Madoulet, A. Van Vleet. Presbyterianized in 1853.

Dubuque Immanuel: April 25, 1868. Hermann Ficke, 1868–1911, the only pastor. Dedicated, October 14, 1888.

Dubuque Summit: November 20, 1890. Thos. R. McRoberts, M. Barrett, G M. Orvis, 1894–1911. Dedication, November 17, 1889 and June 19, 1898.

Dunlap (Harrison): May 8, 1859. Supplied from Magnolia, 1859–1866. J. B. Lowrey, H. Freeman, C. N. Lyman, D. McDermid, J. Copeland, H. S. Mills, A. Rogers, J. M. Cumings, William Carson, J. P. Clyde, E. Kent, R. D. Douglass and J. H. Armstrong. Dedications, 1868 and 1876.

Durango: February 14, 1848. J. W. Windsor, H. N. Gates, J. R. Upton, L N. Williams, L. Jones, A. Wright, F. Fawkes, William Spell, William Glover. Since 1889, pastors of the German Church at Sherrill have supplied, preaching in English. Dedicated, June 23, 1907.

Durant: May 25, 1856. J. S. Whittlesey, E. Ripley, H. Bullen, E. E. Webber, E. P. Whiting, Thomas Douglass, E. P. Smith, F. Lawson and A. K. Resner. Property turned over to the Episcopal Church in 1896. Church building erected in 1856.

Dyersville: 1859. W. H. Hu de Bourch, H. L. Chase, Charles Hancock, W. B. Glover and Amos Jones. Beautiful house dedicated November 16, 1864. Disbanded, 1886.

Eagle Grove: October 15, 1881. Father Sands in early seventies. N. L. Burton, M. T. Rainier, W. W. Mead, S. R. Wells, I. N. Tomes, F. Elliott, C. R. Bruce, G. L. Shull, W. Radford, N. F. Douglass, F. E.

Drake, T. O. Douglass, Jr., L. B. Hix, F. E. York. Dedications, October 28, 1883 and February 9, 1896.

Earlville: February 6, 1859. H. N. Gates, A. T. Loring, H. E. Boardman, W. M. Brooks, J. M. Bowers, J. R. Barnes, Thomas Kent, L. W. Winslow, D. M. Ogilvie, D. L. Hilliard, D. W. Blakesley, R. F. Paxton, J. C. Stoddard, A. B. Keeler, W. A. Alcorn and A. E. Pauley. Buildings completed 1866 and 1887.

Eddyville: January 31, 1845. B. A. Spaulding, 1844–1847, G. B. Hitchcock, 1847–1854, J. T. Cook, A. D. French, Daniel Lane, William Windsor, J. M. Chamberlain, A. Dutton, M. Rowley, Thomas Merrill, R. Hassell, J. H. Rockwell, I. N. Tomes, L. S. Hand, H. S. McCowan, R. W. Hughes, J. W. Buck, C. W. Hempstead, Lucy W. Carter and G. A. Hood. Dedication, April 7, 1864.

Edgewood: See Yankee Settlement.

Eldon: April 19, 1880. Benjamin St. John, J. E. Emerson, W. M. Brooks, William Holyoke, W. A. Black, E. E. Willey, J. S. Hodges, William Jones, J. A. Miller, George Marsh, J. R. Kaye, P. M. France, E. S. McClure, D. M. Reed and J. H. Skiles. Dedication, December 8, 1880.

Eldora: January 21, 1868. Father Emerson explored the field in 1856. C. F. Boynton, A. Graves, A. A. Baker, J. R. Barnes, J. R. Knodell, E. Adams, 1883–1889, E. Kent, 1889–1898, J. P. Clyde, C. C. Warner and W. G. Ramsey. Buildings completed in 1869, 1875 and 1894.

Elliott: August 3, 1881. M. P. Dickey, E. E. Webster, R. W. Jamison, C. S. Hamilton, A. C. Crawford, R. W Harris, R. W. Brooks, F. C. Lewis, B. F. Myers and Owen Thomas.

Ellsworth: November 18, 1902. George R. Chambers, E. P. Crane, A. A. Wood, F. Merrithew A. W Ricker. Dedication, December 20, 1903.

Elkader: A church organized March, 1855. Never had a regular pastor; few supplies; lived ten years. Reorganized August 5, 1894. F. L. Fisk G. W. Baxter, A. S. Hock, J. G. Dickey and M. L. Stimson, Dedication, June 20, 1897.

Elk: November 19, 1886. Yoked with Edgewood. Survived only five or six years.

Elk Creek, Jasper Co.: Little country church, supplied for two or three years by Maurice Carey. Soon disappeared.

Elk River: December 1, 1854. Emerson appointment here as early as 1848; never a resident pastor. Supplied by O. Emerson, L. Parker, George Butterfield, O. Littlefield and others. Dedication, 1855.

Elma: May 13, 1887. Eli Beers, B. F. Paul, L. A. Brink, V. F. Brown, James Rowe, L. E. Potter, E. H. H. Holman, O. L. McCleery, J. C. Warner and F. E. Cain. Dedication, June 29, 1890.

Emmetsburg: October 20, 1872. W. L. Coleman, S. G. Fisher, J. M. Cumings, G. M. Spencer, O. P. Champlain, E. P. Crane, T. F. Bowen, H. M. Case, G. L. Kent, A. P. Solandt, Glen A. Taylor, O. Lambly and J. E. Brereton. Dedications, January 12, 1881 and February 14, 1897.

Exira: April 9, 1859. O. Cummings, G. B. Hitchcock, E. S. Hill, C. D. Wright, J. S. Toft, A. G. R. Smith, W. B. Smock, R. M. Burgess, J. M. Cumings, J. A. Hallock, A. W. Thompson, D. M. Hartsough, Q. C. Todd, G. P. Eastman, J. F. Roberts, M. D. Reed, H. L. Wissler, E. H. Votaw, W. W. Hartsough and F. H. Richarsdon. Dedication, July 16, 1871.

Fairfax: July 11, 1863. O. French, E. P. Kimball, H. Freeman, D. J. Jones, Harvey Adams, C. H. Rogers, D. D. Frost, Amos Jones, R. Hassell, W. H. Kaufman, C. H. Morse, A. Pyner, L. W. Brintnall, A. A. Baker, Abbie R. Hinckley and C. P. Martin.

Fairfield: December 21, 1839. J. A. Reed, 1840–1845, William Thompson, G. G. Rice, C. H. Gates, Reed Wilkinson, J. M. Williams, Thomas Merrill, C. C. Burnett, R. M. Thompson, J. W. Haven, M. E. Dwight, 1879–1888, A. E. Arnold, H. L. Marsh, A. F. Marsh, C. L. Snowden, H. O. Spellman, Pearse Pinch and A. G. Graves. Erected 1842, 1852 and 1885.

Farmington: January 4, 1840. Harvey Adams, 1843–1860 and 1862–1866, twenty-one years, A. K. Mitchell, D. B. Eells, J. Cross, F. Bangs; pastorless 1877–1893, A. J. Belknap, A. W. Wiggins, C. W. Anthony, J. K. Nutting, N. P. Olmstead, J. E. Ball. Dedication, January 25, 1848. Still in use.

Farmersburg: November, 1845. J. R. Upton, M. M. Wakeman, E. C. Downs, Joel Battey, W. S. Potwin. Disbanded, 1884.

Farmersburg German: September 3, 1853. C. V. Hess and J. Killan.

Fayette: December 1, 1855. S. D. Helms, 1855–1858, 1860–1861, 1870–1871, T. N. Skinner, J. J. Hill, J. F. Classon, W. S. Potwin, E. C. Moulton, J. R. Barnes, L. W. Winslow, N. W. Scarrett, Robert Mumby, J. E. Snowden, D. O. Bean, H. Wyckoff, Benjamin St. John, W. H. Klose, F. W. Weatherwax and A. J. Benton. Dedication in 1870 and 1895.

Farnhamville: April 17, 1879. Yoked with Gowrie, 1879–1898. After 1898 J. A. Holmes, Philo Gorton, A. G. Washington, D. G. Youker, B. W. Northrop. Dedication, May 15, 1883.

Farragut: October 3, 1875. C. H. Eaton, S. J. Beach, 1878–1887, G. D. Stouffer, J. H. Skiles, 1891–1904, A. A. Cressman, B. C. Marsh, J. M. Cumings. Dedication, September 18, 1881. G. W. Perkins, Sunday School Superintendent 1875–1893; W. B. Clark, 1893–1910.

Fellowship, Madison Co.: June, 1901. Yoked with Madison Co. First Dedication, August 21, 1904.

Flaglers: Born June 30, 1889; died the next day.

Flint Creek Welsh: April 1, 1851. T. W. Evans, 1856–1871, R. T. Evans and S. A. Fuller. No report after 1881.

Florence: December 1, 1850. Supplied by John Todd 1850–1853. Town washed into the Missouri river.

Floyd: June 19, 1859. Supplied short time by William Windsor of Charles City. Dropped in 1862.

Fontanelle: July 20, 1859. Joseph Mather, I. S. Davis, A. V. House, J. W. Peet, 1867–1875, Charles Merwin, A. W. Archibald, H. S. Fish, G. W. Dungan, P. R. Adams, T. S. Bradley, J. L. Pierson, D. M. McDermid, Emma K. Henry, J. G. Aikman, C. B. Taylor, J. W. Kelley, H. J. Wilkins, George Milne and D. H. Howrey. Dedication, June 4, 1871 and December 9, 1900.

Fort Atkinson: November, 1857. Joseph Hurlbut, sixteen years. 1857–1873. Disbanded in 1879.

Fort Atkinson German: June 19, 1867. Henry Hess, 1867–1893, W. H. Dorn, Carl Zumstein, F. J. Thiel, Andrew Kern, Emil Warkenstein, Herman Eiserer, E. VonTromwasky. Dedication, June 29, 1867.

Fort Dodge: February 29, 1856. T. N. Skinner, Charles F. Boynton, William Kent, David Wirt, William A. Patten, Thomas Douglass, D. M. Breckenridge, L. L. West, E. S. Carr, E. R. Latham, H. D. Wiard, W. J. Suckow, R. L. Breed and Nelson Wehrhan. Dedications, January 24, 1870 and December 19, 1886.

Forest City: September 29, 1871. A. S. Allen, 1869–1876. J. D. Mason, eighteen years, C. F. Dykeman, Abbie R. Hinckley, W. B. Sanford, W. A. Evans, D. W. McSkimming, J. T. Walker and F. E. Henry. Dedicated January 20, 1878.

Fostoria: Organized in 1902. Supplied from Milford. Survived only a few months.

Franklin: July 24, 1858. C. H. Gates, J. C. Cooper, O. French, D. B. Eells, F. W. Crang, P. B. West, Bennett Roberts, J. E. Morse, Thomas Merrill, C. E. Marsh, A. Risser, E. P. Crane, S. A. Wheelwright, A. C. Teuber and S. A. Arnold. Dropped 1903.

Galt: December 9, 1883. W. F. Harvey, 1883–1889, S. A. Martin, 1890–1898, W. T. Seeley, Vinton Lee, P. H. Fisk, J. L. Martin and Jos. Davies. Dedication, December 13, 1891.

Garden Prairie: February 7, 1870. A. A. Baker, C. O. Parmenter, O. C. Dickerson, S. A. Arnold, 1881–1887, C. E. Marsh, H. E. Warner, B. C. Tillett, J. C. Stoddard, A. W. McNeal, C. H. Stevenson, J. E. Grinnell, H. J. Taylor.

Garnavillo (Jacksonville): August 1, 1844. J. J. Hill, 1844–1850, O. Littlefield, L. P. Mathews, 1855–1863, G. M. Porter, B. A. Dean, B. Kings, E. C. Downs, Joel Battey and W. S. Potwin. Dedication, December 5, 1847 and June 23, 1867. No pastor after 1884. Disbanded in 1888. Church building standing. Used for neighborhood Sunday School and occasional services.

Garner: September 1, 1891. C. E. Sinclair, F. L. Fisk, S. Simpson, N. F. Douglass, J. B. Mather, F. L. Hanscom, B. F. Myers, F. E. Henry, I. Toms and W. E. Sauerman. Dedication, October 7, 1894.

Gaza: February 5, 1897. Abi L. Nutting, J. F. Lansborough, F. C. Lewis, E. T. Briggs, E. H. Albright and Mary P. Wright. Dedication, November 8, 1896.

Gem Point: March 19, 1889. Yoked with Orient. Dedication, August 13, 1891.

Genoa Bluffs: October 5, 1856. W. P. Gale, J. J. Hill, B. I. Jones, William Patten, H. A. Clark, M. Archer, 1874–1883, H. L. Marsh, James Rowe, G. L. Wilson, J. A Brown, G. W. Stark, G. A. McKinley, D. I. Morgan and J. M. Whitehead, 1904–1910.

Georgetown: June 14, 1863. Tudor Jones, Cadwallader Jones, J. Cadwallader and A. S. Elliott. No report after 1884.

German Township: January 22, 1892. Yoked with Webster. Dedication, August 28, 1892.

Gifford: January 31, 1893. Yoked with Eldora, E. Kent supplying. Survived only a few months.

Gilbert: February 29, 1880. Yoked with Ames until 1897. Pastors since, G. W. Tingle, A. L. Dunton, J. W. Buck, C. T. Halbert, A. J. Naly, A. J. Wolfe. Dedications in 1882 and 1909.

Gilman: March 27, 1870. J. M. Chamberlain, S. J. Buck, 1871–1878, F. H. Magoun, G. M. D. Slocum, A. S. Houston, Robert Lavender, C. L. Hammond, G. R. Chambers, G. E. Chapman, William Kennedy. Dedication, November 19, 1871.

Givin: January, 1875. C. D. Jones, I. C. Hughes, I. M. Jones, C. W. Evans and Lloyd Williams since 1900. Reports incomplete.

Glen Ellyn: Had a name to live; yoked with Sergeant Bluffs, 1892–1896.

Gladbrook: Nominal existence, 1881–1887. Occasional supply from Toledo.

Glasgow: May 21, 1853. Yoked with Salem, Rome and Hillsboro and supplied by Kennedy, Cooper, Belknap and others. Pastorless a great portion of time.

Glenwood: October 18, 1856. Jonathan Todd, M. Tingley, A. V. House, O. W. Cooley, J. K. Nutting, 1869–1873 and 1890–1895, J. Allender, A. Rogers, J. B. Sharp, M. M. Thompson, G. T. Holcombe, C. H. Craw-

ford, M. D. Reed, J. B. Stanton, W. A. Rockoven, J. H. Skiles and R. W. Burton. Dedications in 1857 and 1893. A. D. French, Sunday School Superintendent twenty-seven years.

Good Hope: February 24, 1891. Yoked with Nevinville. Dedicated, February 7, 1892.

Golden Prairie: March 28, 1869. E. R. Stiles, B. M. Amsden, J. M. Frey, E. G. Carpenter, D. N. Bordwell, A. F. Loomis, L. M. Pierce, W. R. Smith, John Croker, Robert Mumby, W. B. Jackson, Robert Howie, M. J. P. Thing.

Gomer: July 21, 1872. Samuel Jones, Caleb Samson, David E. Evans, R. E. Roberts, Owen Thomas, 1898–1904, Arthur Davies and John Roberts.

Gospel Ridge: Yoked with Agency 1896–1900, and supplied by D. M. Lower.

Gowrie: October 24, 1875. D. G. Youker twenty years, 1875–1892 and 1906–1909, Thomas W. Barbour, W. B. Payne, L. H. Cook, M. Barrett, B. L. Webber, A. M. Leichliter, C. L. McDougall, J. D. McCord and J. T. Steele. Dedication, November 11, 1879.

Grand River: March 21, 1868. W. B. Bachtell, David Knowles, M. D. Archer, W. W. Hazen, H. N. Lawrence, H. O. Lawrence, E. J. B. Salter, Bertha Bowers, G. T. Herrick, F. E. Calhoun and W. E. Wolfington. Dedication in February, 1876.

Grandview: June 19, 1857. German 1857–1903. A. Blumer, H. Langpaap, F. W. Judeisch, 1860–1875, H. Hetzler, A. Kern, H. Vogler, G. L. Brakemeyer, E. F. Kluckhohn, William Berg, C. W. Anthony, P. J. Theil and H. W. Stein. English pastors, H. S. Everet, W. L. Childress and S. E. Eells. Dedication, June 27, 1858.

Grant: October 9, 1871. J. H. Covey, 1871–1875; then "suspended animation" until 1882. Date of reorganization in 1882 retained until 1899 when original date was adopted; pastors after 1882, R. E. Helms, J. C. Stoddard (Dwight Strong and J. G. Langdale, students), D. E. Skinner, John Lansborough and F. C. Lewis. Dedicated, March 8, 1884.

Grant Center: January 24, 1897. Yoked with Rodney. Disbanded, 1909.

Green's Grove: 1887–1897. Yoked with Center Point.

Green Island: January 2, 1888. Part Father Emerson's field. Yoked with Miles and Bellevue. Pastors, W. E. DeRiemer, G. W. Sargent, S. A. Wheelwright, etc. Dedication, October 18, 1888.

Green Mountain: June 15, 1857. Alfred Wright, Robert Stuart, 1861–1869, H. L. Chase, 1870–1882, C. W. Wiley, J. H. Albert, W. H. Atkinson, William Chappell, D. Smith, J. Croker, C. R. Bruce, O. H. L. Mason, F. G. Wilcox, G. H. Croker, O. G. Mason and G. E. Gallagher. Building erected in 1868. Rededicated, August 6, 1899.

Greenville: April 10, 1905. J. B. Chase, 1905–1907. Disbanded 1909. Dedication, September 2, 1906.

Grinnell: April 8, 1855. Supplied J. B. Grinnell, Stephen Herrick, 1855–1863. Pastors, S. D. Cochran, W. W. Woodworth, J. M. Sturtevant, 1877–1884, John Safford, H. M. Tenney, E. M. Vittum, 1891–1906, H. N. Dascomb, 1907–1910. Buildings erected in 1855, 1860 and 1878. Rededication, October 28, 1894.

Grove City: January 29, 1865. E. S. Hill, 1866–1869; then pastor and church moved to Atlantic.

Hampton: September 9, 1857. J. Wilcox in 1857. W. P. Avery, 1858–1872, O. D. Crawford, W. H. Barrows, A. D. Kinzer, 1877–1888, A. S. Badger, J. W. Ferner, 1893–1900, J. L. Ward, C. E. Tower, James Thomson, 1905–. Dedications, June 30, 1872 and February 14, 1897.

Harlan: June 25, 1871. J. G. Sabin, E. L. Sherman, C. N. Sinnett, J. W. Geiger, G. L. Shull, J. B. Mather, C. Snowden, E. P. Child, James Parsons, F. G. Beardsley, F. W. Keagy, J. L. Blanchard. Church building erected 1882, chapel 1898. Rededication, February 24, 1900.

Harmony: April 19, 1891. Yoked with Milford and Dickens, 1891–1899. Later Abi L. Preston, N. C. Harvey, H. R. Core, J. B. Chase, A. M. Leichliter, C. S. Marsolf. Dedications, 1893 and 1908. First house demolished by cyclone.

Hartwick (Warren): May 30, 1875. G. F. Magoun, R. Hassell, W. H. Romig, C. H. Eaton, C. E. Blodgett, R. F. Lavender, L. W. Ruhl, W. E. Sauerman, J. E. Perry, J. W. Spire, A. N. Fish, L. W. Brintnall, H. Wilson, C. T. Halbert, O. D. Crawford, Nelson Wehrhan, W. T. Butcher, J. E. Nyhan and H. H. Pittman. House moved to the village and dedicated September 28, 1890.

Hawarden: April, 1883. W. S. Bell, A. A. Andridge, G. F. Hunter, W. J. Suckow, (eight years,) E. H. Votaw, B. W. Burleigh, J. P. Burling, C. M. Westlake and C. A. Chambers. Dedication, December 29, 1885.

Hawthorne: April 25, 1884. Joseph England and Emma K. Henry, 1884–1887. Disbanded, 1888.

Hawleyville: Organized in 1860. A. V. House, 1860–1862. Disbanded in 1863.

Hebron: February 8, 1889. W. W. Hazen, H. N. Lawrence, H. O. Lawrence, 1889–1895. Disbanded, 1895.

Hickory Grove: May 17, 1867. Yoked with Mt. Pleasant, Crawfordsville and Wayne. Dedication, January 16, 1870.

Highland: July 9, 1871. A. Lyman and B. B. Lane, 1873–1883. United with M. P. Church, 1890.

Hillsboro: January 15, 1853. J. C. Cooper, J. R. Kennedy, S. Hemenway, J. S. Barris, C. F. Dykeman, L. T. Rowley. No pastor after 1882. Disbanded, 1890.

Hinsdale: December 24, 1898. Yoked with Blencoe. Dedication, February 4, 1900.

Hinton: August 15, 1891. Only a nominal existence for a few months.

Hiteman: September, 1895. Owen Thomas, A. F. Marsh, G. W. James, R. B. Hall, G. R. Griffith, N. F. Bahn, F. S. Artz. Dedication, May 12, 1901.

Hope: The span of its life, December 25, 1896–1901. Yoked with Exira.

Hudson: October 4, 1885. Yoked with Reinbeck. Disbanded in 1895.

Hull (Pattersonville): S. S. Newcomb, M. S. Croswell, J. B. Chase, C. R. Bruce, W. H. Kaufman, C. H. Kershaw. Dedication, December 23, 1883. Presbyterianized in 1900.

Humboldt: September 27, 1871. Alexander Parker, Charles Wiley, Norman McLeod, J. H. Gurney, Peter St. Clair, E. C. Moulton, E. S. Carr, F. J. Douglass, C. P. Boardman, R. L. Marsh, E. A. Harris, M. D. Reed, H. D. Herr. Buildings erected, 1872 and 1904.

Humeston: August 25, 1901. A Presbyterian Church Congregationalized. E. S. McClure, Glen H. Putnam and Nathan H. Gist. Dedication, June 10, 1906.

Hutchins: January 7, 1894. Yoked with Britt. Disbanded, 1909. Dedicated, December 3, 1900.

Independence: May 8, 1867. H. Mills, C. H. Bissell, L. W. Brintnall, Roswell Foster, M. S. Croswell, D. Chapman, J. F. Horne, A. A. Baker, J. W. Horner, N. F. Douglass, H. C. Rosenberger, William H. Hotzie, T. B. Couchman. Dedication, 1868.

Inland, Cedar Co.: January 28, 1855. Edward Allen, W. A. Keith, H. W. Cobb, J. R. Upton, S. N. Grout, O. Littlefield. Closed up in 1862.

Ionia: September 10, 1889. Began with ninety-five members. N. L. Packard, Samuel Eveland, George L. Hanscom, O. L. McCleery, A. V. Ogilvie, H. W. Webb, Thomas Maxwell, P. M. France, E. C. Chevis, C. T. Halbert. Dedicated, September 14, 1890.

Iowa City: November 26, 1856. T. Morong, J. C. Hutchinson, W. W. Allen, G. D. A. Hebard, R. Sawyer, W. F. Ijams, J. W. Healey, F. L. Kenyon, 1878–1885, R. G. Woodbridge, 1875–1888, M. A. Bullock, 1888–1900, G. A. Cady, H. L. Strain, J. T. Jones.

Iowa Falls: March 20, 1856. John Wilcox, William Kent, A. Graves, J. L. Atkinson, O. Clark, D. J. Baldwin, Asa Countryman, T. J. Reid, W. D. Symonds, A. O. Cossar, H. B. Long, J. B. Chase, A. M. Case, T. M. Price, 1895–1906, William Hardcastle since 1907. The church was organized at Middlefield, Ohio, and moved out to Iowa. Dedications, August 16, 1866 and November 13, 1887.

Irving: December 19, 1859. Yoked with Toledo and Belle Plaine. Dropped in 1873.

Jackson: January 21, 1891. Yoked with Central City. Church erected in 1891.

Jefferson: 1851. Yoked with Wayne and Brighton. Services infrequent and irregular. Died in 1870.

Jewell: August 5, 1883. Asa Countryman, W. C. Hicks, S. A. Arnold, A. W. Swengel, J. W. Elser, G. W. Tingle, M. C. Haecker, G. R. Chambers, W. L. Brandt, Earle Munger, G. O. Porter, A. W. Ricker. Dedication, November 28, 1886.

Keb: July 11, 1895; in a mining camp; survived five years; pastors from Ottumwa and Beacon supplying.

Keck: July 27, 1891. Yoked with Silver Creek. Building dedicated September 6, 1891; destroyed by cyclone July 6, 1893; rebuilt and dedicated November 12, 1893.

Kelley: March 21, 1876. O. C. Dickerson, C. O. Parmenter, S. A. Arnold, C. E. Marsh, B. C. Tillett, H. E. Warner, G. A. Conrad, G. L. McDougall, J. C. Stoddard, A. W. McNeal, J. K. Nutting, C. H. Stevenson and W. J. Minchin. Dedicated in 1878.

Kellogg: February 22, 1868. Original name Jasper City. A. Lyman, R. Hassell, H. S. Thompson, F. G. Woodworth, T. G. Brainard, A. A. Baker, D. J. Baldwin, Philo Gorton, E. P. Allen, Julius Marks, W. N. Dunham, J. L. Brown, W. L. Brandt, G. C. Jewell, F. C. Gonzales, J. F. Smith. Dedication, May 26, 1889, the house having been in use for seven years.

Keokuk: February 14, 1854. James P. Kimball, H. P. Roberts, W. W. Allen, George Thatcher, 1860–1867, B. Judkins, Cyrus Pickett, Clayton Welles, F. G. Grassie, J. S. Hoyt, H. M. Penniman, W. L. Beyers, G. E. Paddock, G. C. Williams. Chapel completed, 1857, parsonage, 1869; present church building, 1909.

Keosauqua: December 3, 1844. Earlier organization Presbyterian. Daniel Lane, 1843–1853, O. Dimon, W. D. Sands, J. D. Sands, 1856–1866, J. Windsor, J. P. Richards, J. W. Horner, D. M. Breckenridge, T. C. Walker, T. Oadams, and C. E. Perkins 1896–1911. Dedications, December 14, 1848 and April 1, 1888.

Kinglsey: February 14, 1886. M. T. Rainier, J. W. Chaffin, M. Albert, John Croker, G. A. Conrad, E. E. Webber, S. F. Millikan, W. D. Spiker. Dedications, December 18, 1887 and February 14, 1909.

Knoxville: August 6, 1858. This the first organization. Charles Burnham and O. F. French, 1852 and 1864. Disbanded, 1865. Reorganized, January 21, 1894. O. V. Rice, G. W. Baxter, H. L. Preston, C. L. Hyde, D. W. Swender and S. J. Geddes. Dedication, November 19, 1895.

Laddsdale: January 28, 1889. Yoked with Eldon, 1889–1896; then disbanded.

Lakeport: March 21, 1895. Yoked with Sloan until 1900, then disbanded.

Lakeview: April 13, 1890. M. D. Reed, R. L. McCord, T. J. Woodcock, H. G. Cooley, W. G. Little, John Croker, P. B. West, B. J. Rhodes, C. T. Halbert, J. B. Bickford, E. Herbert and J. T. Marvin. Dedication, November 20, 1892.

Lakeside: April 7, 1895. R. R. Wood, L. R. Fitch, F. C. Gonzales, J. D. Mason, etc. Dedication, October 20, 1889.

Lakeville: July 9, 1870. J. R. Upton, 1869–1880. Destroyed by the grasshoppers.

Lansing: May 15, 1853. T. Lyman, G. Bent, D. N. Bordwell, J. B. Gilbert, Alexander Parker, T. H. Canfield, O. Clark, A. Graves, P. Litts, C. H. Rogers. No pastor after 1878. Disbanded, 1886.

Lansing Ridge (Church) German: August 21, 1864. J. H. Langpaap, H. Sallenbach, P. Weideman, P. Hirth, John Single, J. Reuth, J. Schneider, A. Kern, W. C. Zumstein, George Hein and A. Kegel.

Lamoille: November 2, 1886. S. A. Martin, J. W. Scott, A. L. Dunton, E. E. Reed, C. G. Oxley, R. E. House, S. J. Huffman, J. D. Lewis and E. B. Palmer. Dedication, November 6, 1887.

Larchwood: September 29, 1886. W. H. Watson, W. N. Dunham, H. W. Mercer, A. M. Leichliter, William Jones, D. E. Evans, G. H. Croker, G. A. Wickwire, G. W. Schroeder, A. J. Benton, T. Thompson. Buildings erected in 1890, enlarged in 1900; burned in 1909; rebuilt, 1909.

Le Claire: September 2, 1849. L. H. Bullen (Prof. of Iowa College), H. W. Cobb, L. R. White, J. T. Marsh, A. A. Alvord, D. N. Bordwell, A. Harper. No pastor after 1860.

Le Claire Center: September 13, 1854. Existence for three years. Yoked with Le Claire.

Ledyard: February 4, 1894. Yoked with Buffalo Center. Dropped from list in 1908.

Lawler: February 5, 1871. B. F. Manwell (died in office). A. V. House (died in office). Yoked with Waucoma since 1874. Protestant plant in midst of Catholicism.

Le Mars: August 4, 1871. R. M. Sawyer (died in office), D. D. Frost, A. E. Arnold, R. Morton, C. S. Beardsley, J. P. Patch, J. E. Snowden, W. J. Suckow, A. F. Fehlandt, W. J. Johnston, L. G. Kent, J. L. Blanchard, R. W. Purdue and C. F. Fisher. Dedications, August 24, 1873 and March 3, 1889.

Lewis: April 11, 1855. G. B. Hitchcock, L. Harlow, W. C. Sexton, B. F. Haviland, A. A. Whitmore, Charles Little, 1875–1885, J. H. Skiles, A. Clark, G. C. Jewell, D. E. Evans, H. J. Hinman, J. L. Fisher, F. W. Keagy and B. F. Myers. Dedication, November, 1865 and October 11, 1903. Parsonage in 1879.

Lima: January 1, 1851. S. D. Helms, 1857–1864 and 1866–1873, J. J. Hill, W. S. Potwin and E. C. Moulton. Disbanded in 1882.

Lincoln: December 23, 1888. Yoked with Jewell and Ellsworth. Dedication, November 3, 1889.

Linn Grove: February 14, 1891. Yoked with Berwick, 1891–1895, and after that with Bondurant. Dedication, September 20, 1891.

Little Cedar: January, 1846. Previously Presbyterian, E. Ripley, A. B. Dilley and O. French, 1844–1852. Disbanded.

Little Rock: May 28, 1893. P. B. West, D. Donaldson, F. W. Gardner, W. A. Brintnall, C. A. Downs, Edward Wilson, C. J. Gall, J. F. Steele. Dedication, November 26, 1893.

Long Creek: January 14, 1846. First pastor, David Knowles, who preached here the first Welsh sermon in Iowa in September, 1845. Other pastors, Thomas Evans, Owen Owens, Samuel Jones, I. C. Hughes, M. E. Davies, J. E. Jones, W. H. Jones, Lloyd William, James Jenkins, R. P. Roberts and T. P. Jenkins.

Lucas Grove: April 30, 1858. A. B. Robbins before organization preached in the neighborhood and continued up to 1860. Other pastors, J. B. Gilbert and T. H. Canfield. Building in 1859. Disbanded, 1888.

Luzerne, Bohemian: July 18, 1899. Services began in 1888, by John Musil and F. T. Bastel. Anton Paulu, pastor since 1903.

Lyons: December 21, 1839. Pastors and Supplies, J. H. Prentis, O. Emerson, T. P. Emerson, J. C. Holbrook, H. G. Warner, J. T. Mowrey, S. F. Francis, J. C. Strong, S. N. Grout, O. Miner, G. R. Moore, L. J. White, G. F. Magoun, M. W. Fairfield, T. M. Boss, L. Curtis, Sidney Crawford, H. A. Shory, T. S. Oadams, E. S. Carr, E. B. Chase, C. W. Wilson, F. B. Hicks, A. D. Kinzer, C. E. Tower, J. Foster, C. A. Riley. Dedications, July 13, 1856; July 12, 1857; October 12, 1862 and August 5, 1894.

Madison Co. First: May 6, 1884. M. D. Archer, A. M. Beman, C. S. Hamilton, W. W. Hazen, H. O. Lawrence, E. J. B. Salter, Bertha Bowers, George Herrick, M. H. Booth, F. C. Calhoun, H. R. Baker, W. E. Wolfington and L. G. J. Kelley.

Magnolia: April 1, 1855. W. W. Ludden, H. D. King, G. B. Hitchcock, W. R. Black, J. H. Morley, W. H. Haywood, G. T. Tompkins, W. Radford, L. P. Sabin, Geo. L. Marsh, Benson Sewall, C. P. Boardman, O. Brown, Abi L. Preston, D. Cameron, P. B. West, 1895–1900 and 1905–1909, A. E. Bashford and F. W. Luxford. Building erected, 1859.

Manchester: August 3, 1856. L. B. Fifield, A. T. Loring, D. Russell, A. A. Baker, E. R. Stiles, J. P. Barrett, B. T. Stafford, J. G. Miller, H. W. Tuttle, 1889–1905, W. J. Suckow, C. E. Lynde and J. F. Moore. Dedications in 1864, 1884 and 1900.

Manson: May 21, 1868. Calvin LaDue, A. V. House, W. J. Smith, D. G. Youker, 1877–1889, W. H. Klose, F. Elliott, W. H. Stubbins, H. P. Douglass, George Marsh, F. G. Wilcox, A. W. Moore, E. J. B. Salter, H. J. Wilkins, I. O. Mallory. Dedications, July, 1874, and November, 1899.

Maquoketa: December 10, 1843. William Salter, W. A. Keith, J. W. Windsor, C. E. Dellevan, W. A. Patten, P. Blakeman, C. S. Cady, J. B. Gilbert, J. T. Cook, J. S. Graves, S. F. Millikan, 1875–1888, T. S. Oadams, Samuel Shepherd, M. Dana and W. D. Lewis. Dedications, 1851 and 1878.

Marion: April 1, 1848. B. Roberts, J. R. Mershon, A. Manson, D. S. Dickenson, J. H. Windsor, J. A. Ross, C. H. Bissell, W. A. Waterman, W. W. Gist, J. W. Geiger, J. B. Gonzales, A. D. Kinzer, M. L. Hutton and J. J. Jones. Dedications, 1852 and 1877.

Marshalltown: July 9, 1868. R. B. Bull, W. L. Bray, William Windsor, George C. Lamb, W. R. Scarritt, J. H. Henderson, C. R. Gale, C. P. Boardman, A. W. Sinden, L. B. Hix and B. F. Martin. Dedications, December 21, 1870 and February 23, 1890.

Masonville: November 13, 1893. W. E. Lamphear, 1894–1896. Disbanded, 1897.

Mason City: March 7, 1858. T. Tenney, S. P. LaDue, J. D. Mason, J. B. Gilbert, W. P. Bennett, N. T. Blakesley, E. C. Moulton, J. R. Knodell, G. Rindell, A. Blanchard, D. N. Hartsough, J.W. Geiger, S. F. Millikan, F. G. Wilcox, C. H. Rogers, A. H. Jordan and C. E. Tower. Dedications, May 12, 1868 and December 4, 1898.

Mason City Plymouth: October 25, 1910.

McGregor: January 4, 1857. Joseph Bloomer, T. A. Wadsworth, H. G. McArthur, S. P. Sloan, (1860–1870), D. R. McNabb, S. F. Millikan, C. C. Cragin, J. E. Bissell, C. A. Marshall, 1887–1900, B. W. Burleigh, G. A. Francis, W. E. Mann and S. T. Kidder. Dedication, October 28, 1860; rededication, February 20, 1868 and again January 3, 1904.

Meriden: 1880. Yoked with Cherokee. J. B. Chase, 1880–1884. Disbanded in 1886.

Miles: August 15, 1879. Alexander Parker, 1879–1885, W. E. DeRiemer, W. H. Burnard, D. D. Tibbetts, M. A. Frost, J. L. Blanchard, M. P. France, B. F. Myers, A. W. Wiggins. Dedication, June 9, 1886.

Midland: April 24, 1874. Yoked with Union and Eldora. Disbanded, 1895.

Milford: June 25, 1888. Services by Father Upton as early as 1872. Burton and Skinner supplied 1888–1890. Pastors, L. R. Fitch, A. L. Weatherly, F. W. Gardner, B. L. Webber, H. H. Burch, W. G. Johnston, J. H. Olmstead, J. V. Rosewarne, E. Wilson and J. M. Turner. Dedications, August 2, 1891, June 16, 1901 and December 17, 1905.

Minden German: February 23, 1891. Andrew Kern, Paul Quarder, Jacob Fath, F. Brenneke, E. C. Osthoff, F. C. Scherff, H. W. Stein, P. J. Theil. Dedication, August 18, 1901.

Mitchell: February 14, 1857. S. P. LaDue, W. L. Coleman, William Windsor, D. J. Baldwin, Robert Kerr, Alexander Parker, E. Butler, J. Chandler, H. A. Heath, William Klose, H. A. Risser, O. S. Palmer, W. H. Stubbins, L. A. Brink, E. P. Crane, A. W. McNeel, H. Wilson, O. L. McLeery, O. N. VanSwarengen, R. K. Chapman. Dedication, March 14, 1869. Moved to the Center in 1877.

Mitchellville: September 10, 1878. J. W. Ferner, G. H. Sharpley, J. G. Sabin, H. C. Rosenberger, C. B. Taylor, V. B. Hill, W. L. Brandt, J. V. Rosewarne, L. W. Nine, P. H. Fisk. Dedications, May 14, 1882 and September 27, 1903.

Mizpah (Somers): October 1, 1897. Yoked with Moorland. Dedication, December 12, 1897. Moved to Somers and rededicated March 4, 1906.

Mondamin: February 17, 1875. Yoked with Onawa and Magnolia. Much of the time pastorless.

Monona: February 17, 1855. D. B. Davidson, J. R. Upton, J. M. Smith, P. Litts, W. S. Potwin, A. H. Campbell, F. Elliott, A. A. Young, W. H. Klose, S. T. Beatty, J. E. Grinnell, B. H. Cheney. Dedications, December 19, 1866 and January 3, 1904. An earlier Monona, starting in 1849, A. M. Eastman, pastor, 1849–1852.

Monroe: August 27, 1865. S. N. Grout, C. M. Bingham, C. C. Harrah. Disbanded, 1886.

Monticello: November 13, 1860. E. P. Kimball, Isaac Russell, D. J. Jones, J. K. Nutting, J. D. Bell, Wm. Leavitt, L. W. Brintnall, D. Jenkins, C. A. Towle, J. T. Blanchard, W. L. Demorest, J. W. Davis, A. M. Case, C. C. Warner, M. A. Breed since 1904. Dedicated, January 27, 1868 and January 20, 1901. In 1862 only eight members, only one man. J. A. Doutrick Sunday School Superintendent for the past thirty years.

Montour (Indiantown and Orford): June 10, 1855. T. N. Skinner, G. H. Woodward, N. M. Crane, J. J. Hill, Robert Stuart, F. Hurd, C. C. Adams, 1876–1883, W. H. Barrows, 1883–1889, H. Avery, 1889–1899, A. R. Dodd, D. W. Blakely, G. C. Sprague. Dedication, February 11, 1868.

Moorland: December 11, 1887. L. L. West, E. S. Carr, F. Hoover, S. A. Wheelwright, M. C. Haecker, W. D. King, E. E. Webber, A. S. Willoughby, Charles Wyatt and J. L. Martin.

Mound Prairie: February 26, 1871. J. Allender, W. J. Smith, Charles Slater and E. L. Sherman. Dedication, August, 1872. No pastor since 1879. Disbanded, 1884.

Moville (Arlington): September 20, 1885. D. E. Skinner, A. S. Willoughby, F. Lawson, Fred Hanscom, W. A. Pottle, G. E. Stump, M. C. Dunsmore, Charles Parsons, John Lloyd, G. W. Tingle, G. A. Wickwire, J. C. Stoddard and W. P. Begg. Dedications, December 18, 1887 and January 10, 1897.

Mt. Hope: April 3, 1875. A. S. Elliott, 1875–1880. Disbanded, 1886.

Mt. Pleasant: June 27, 1841. R. Gaylord, 1841–1843, E. Adams, 1843–1845, S. Waters, T. Packard, J. C. Cooper, A. J. Drake, J. W. Pickett, W. H. Burnard, Robert Nurse, George Cakebread, N. I. Jones, J. B. Sharp, O. W. Rogers, 1883–1900, F. L. Johnson, H. J. Hinman, B. Staunton.

Muscatine: November 29, 1843. A. B. Robbins, 1843–1892 and Emeritus until death in 1896. F. T. Lee, W. E. Brooks, L. G. Kent, H. D. Herr, J. P. Clyde, B. C. Preston, A. S. Henderson. Dedications, 1846, 1852, 1857, 1893 and 1908.

Muscatine German: December 7, 1854. C. F. Veitz, J. W. Judeisch, John Schaerer, Jacob Reuth, H. H. Sallenbach, Henry Hetzler, Jacob Fath, 1882–1899, Jacob Henn, F. C. F. Scherff, E. C. Osthoff and C. M. Dettmers. Dedications, 1855 and 1891.

Muscatine Pilgrim: May 22, 1894. G. M. D. Slocum, 1894–1897. Dropped in 1901.

Muscatine Mulford: 1809. W. H. Thomlinson. Both this and Pilgrim fruits of a mission Sunday School. Dedication, January 20, 1907.

Murray: 1875–1879. Never a pastor. Only occasional preaching.

Nashua: August 16, 1866. J. K. Nutting, R. J. Williams, M. B. Page, M. Spencer, L. D. Boynton, C. A. Marshall, Thomas Reid, N. L. Packard, A. H. Sedgwick, H. C. Scotford, M. Barrett, E. Ewell, A. W. Sinden, H. H. Burch. Dedication, July 3, 1870.

Nevinville: August 30, 1858. Homer Penfield, I. S. Davis, A. V. House, Robert Hunter, T. H. Canfield, N. M. Calhoun, A. W. Archibald, H. Geer, H. S. Fish, G. M. Orvis, J. H. Skiles, H. L. Wissler, A. G. Washington, A. S. Willoughby, O. D. Crawford, J. F. Lansborough, M. H. N. Cris.

Newburg: April 8, 1880. C. H. Eaton, F. H. Magoun, W. L. Coleman. Yoked with Gilman, 1884–1887, and since with Chester Center. Dedication, November 22, 1896.

Newell: October 21, 1872. A. V. House, W. J. Smith, T. P. Moulton, C. M. Swarzaur, A. Countryman, Philo Gorton, A. A. Baker, J. R. Kaye, M. S. Freeman, N. F. Douglass, W. J. Johnson, W. B. Pinkerton, E. F. Wheeler, F. H. Anderson, A. E. Prior. Places of worship, stores, dwellings, "Eating House." Churches dedicated, May 13, 1873 and May 17, 1903.

New Hampton: February 14, 1858. T. N. Skinner, H. Adams, T. Bayne, J. M. Ridlington, C. A. Marshall, J. Merriam, E. C. Moulton, W. E. DeRiemer, C. R. Bruce, I. Brown, J. W. Horner, G. L. Hanscom, W. A. Pottle, J. L. Blanchard, C. R. Shatto, J. A. Eakin and Joseph Toms. Dedications, December 25, 1866 and July 4, 1886.

New Hampton German: June 20, 1874. H. Hess, 1874–1893, William Dorn, W. C. Zumstein, P. J. Theil, Andrew Kern, E. F. Warkenstein, H. Eisener.

New Jefferson, Green Co.: December, 1866. Survived to 1869. Probably went into the Presbyterian Church. E. R. Beach and S. P. Goodenow, 1866–1869.

New Liberty, Scott Co.: October 30, 1858. Yoked with Big Rock. Disbanded, 1873.

New Providence: November 12, 1865. Yoked with Eldora and Union. Dedication, October 27, 1871. Gave way to the Quakers in 1896.

Newton: September 19, 1856. E. P. Kimball, E. A. Bartlett, D. E. Jones, G. H. Beecher, H. E. Barnes, W. L. Bray, D. H. Rogan, R. P. Foster, E. D. Eaton, J. E. Bissell, S. F. Dickenson, C. C. Harrah, B. C. Baumgardner, J. W. Cowan, G. L. Smith, A. B. Appleby. Dedications, October, 1859 and May 8, 1892. Total accessions over 1000.

Newtonville: February 10, 1891. Yoked with Quasqueton. Dedication, July 10, 1892.

New York: June 19, 1866. Three pastors, David Knowles, D. B. Eells, W. W. Penwell. Only occasional supplies after 1874. Held on until 1897.

Nilesville: June 23, 1893. Yoked with Orchard. Dedication, February 11, 1894.

Nora Springs: August 23, 1857. S. P. LaDue, Thomas LaDue, L. Warner, J. D. Mason, W. M. Brooks, C. F. Dykeman, W. H. Brocksome, N. M. Clute, D. E. Skinner, A. M. Case, A. S. Horine, J. G. Miller, Thomas Woodcock, J. P. Dyas, A. M. Pipes, M. Dana, B. E. Marsh, H. C. Van Valkenberg, C. T. Halbert. Dedication, October 23, 1887.

Oak Grove (Vinton): June 17, 1891. A name to live for two years.

Oak Grove (Newton): October 4, 1896. E. Durant and S. A. Arnold, 1896–1901. Disbanded, 1902.

Oakland: May 3, 1881. G. G. Perkins, D. W. Comstock, C. N. Sinnett, J. L. Pierson, J. T. Mumford, E. E. Preston, J. L. Blanchard, D. M. Ogilvie, R. E. L. Hayes, W. E. Kunz, J. W. Larkin, A. A. Robertson, B. J. Rhodes. Dedication, December 17, 1895.

Oak Ridge: 1895-1899. Yoked with Agency.

Ocheyedan: August 28, 1888. Thomas Pell, L. R. Fitch, D. Donaldson, W. A. Brintnall, J. L. Brown, J. B. Chase, W. B. Jackson, E. T. Briggs,

R. W. Coats, J. F. Glover, F. R. Rawlinson. Dedication, June 11, 1893.

Ogden: April 4, 1869. G. W. Palmer, E. H. Martin, L. S. Hand, W. M. Brooks, J. G. Sabin, D. D. Tibbetts, S. D. Horine, Robert Stapleton, H. G. Cooley, J. C. Stoddard, W. A. Brintnall, A. H. Hooker, J. L. Hayden, G. O. Porter, W. T. Seeley, J. T. Marvin, J. D. Lewis. Dedications, July 26, 1872 and June 16, 1895.

Old Man's Creek, Welsh: January 14, 1846. David Knowles, G. W. Lewis, M. M. Jones, Evan Griffiths, C. D. Jones, D. E. Evans, J. E. Jones, H. P. Roberts, J. J. Evans, J. J. Samuel, William Watkins, J. F. Humphries, O. M. Jenkins and J. M. Williams.

Onawa: June 27, 1858. G. G. Rice, G. L. Woodhull, C. N. Lyman, 1870–1890, P. B. West, J. B. Adkins, W. A. Pottle, J. E. McNamara, F. A. Zickefoose and Vinton Lee. Dedications in 1871 and January 12, 1902.

Orchard: April 10, 1877. W. H. Atkinson, J. Alderson, A. H. Claflin, C. B. Moody, J. A. Hulett, W. W. Gist, Wm. R. Smith, P. Litts, F. A. Slyfield, Wm. M. Reed, S. A. Martin, G. A. Rawson. Buildings, the old schoolhouse and new church dedicated November 29, 1903.

Orient: October 11, 1881. G. M. Orvis, J. H. Skiles, M. D. Archer, R. W. Jamison, C. R. Hamilton, C. B. Taylor, W. B. Payne, Abbie R. Hinckley, H. O. Lawrence, W. N. Dunham, R. W. Harris, Bertha Bowers, E. R. McCorkle, James Scull. Dedications, November 16, 1884 and June 28, 1903.

Osage: December 18, 1858. William J. Smith, 1858–1866, A. T. Loring, T. O. Douglass, 1868–1882, R. G. Woodbridge, G. W. Reynolds, C. B. Moody, W. W. Gist, 1892–1899, B. C. Preston, 1899–1905, H. O. Allen since 1906. Dedication in 1860, 1874 and February 16, 1902.

Oskaloosa: October 27, 1844. B. A. Spaulding, G. B. Hitchcock, W. P. Apthorp, J. V. A. Woods, W. A. Westervelt, T. E. Roberts, C. H. Gates, G. D. A. Hebard, J. E. Snowden, 1871–1886, C. H. Keys, J. Geiger, C. H. Holman, W. L. Bray, A. C. Kaye, J. B. Adkins. Dedications, July 24, 1857 and March 3, 1889.

Osterdock: December 22, 1904. Yoked with Colesburg.

Otho: April 4, 1855. Thomas Skinner, William Kent, E. J. Boardman, C. F. Boynton, A. V. House, George Bent, Julius Stevens, N. McLeod, N. L. Burton, F. Fawkes, 1873–1878 and 1889–1904, T. I. James, Lidia I. James, J. O. Mallory, C. A. Chambers. Schoolhouse used from 1860 to dedication, December 13, 1883.

Otisville: September 10, 1865. The Dows of today; Harrison, Fawkes and Harvey among the pastors. Disbanded in 1894.

Otley: July 10, 1870. Yoked with Monroe. C. M. Bingham and C. C. Harrah. Closed up in 1881.

Oto: February 20, 1896. W. R. Smith, D. E. Armitage, W. G. Johnston, J. R. Beard, O. M. Humphries, W. A. Alcorn, W. E. Sauerman, W. A. Hansen. Dedication, February 14, 1899.

Ottumwa: February 15, 1846. B. A. Spaulding, 1843–1863, Elias Clark, Simeon Brown, Harmon Bross, Orlando Clark, S. M. Merrill, J. W. Healey, R. M. Thompson, A. W. Archibald, 1880–1887, A. L. Smalley, L. F. Berry, 1890–1898, W. A. Kenzie, P. A. Johnson, 1900–1907, R. J. Locke. First house completed in 1850, the second, 1877.

Ottumwa South (Plymouth): L. S. Hand, W. I. Coburn, W. M. VanVleet, Allen Clark, J. R. Beard, D. D. Davies, Isaac Cookman, F. A. Zickefoose. Dedications, April 13, 1884 and December 11, 1904. Inherited this house from the Methodist Protestant Church which united with us in 1904.

Ottumwa Swede: Organized Free Mission Church in 1880; became Congregational in 1888. K. F. Larson, N. J. Bohlin, A. L. Anderson, E. Pilquist, O. Nystrom, K. G. Fastien, E. A. Wolden, C. F. Olsson, G. N. Tegnell, O. F. Dahlberg and H. E. Ek. Buildings, 1886 and 1905.

Ottumwa Zion: 1897–1901. Yoked with Ottumwa South.

Owen's Grove: April 7, 1889. Yoked with Rockwell. Now moved to the village and name changed to Hanford. Dedication, July 3, 1892.

Owen Center: December 22, 1901. Yoked with Rockwell.

Owen South: 1888. Yoked with Rockwell. Dropped in 1900.

Pacific: November 20, 1864. L. S. Williams, O. W. Cooley, M. F. Platt. No pastor after 1874. Disappears in 1879. Town moved up to the railroad station at Pacific Junction.

Parkersburg: May 23, 1869. A. V. House, L. D. Boynton, J. M. Bowers, D. J. Baldwin, J. Wadhams, Alexander Parker, B. M. Amsden, G. N. Dorsey, E. M. H. Sly, J. P. Richards, A. Countryman, D. M. Breckenridge, J. Gray, H. C. Calhoun, J. S. Norris, F. G. Brainard, W. G. Little, W. B. Sanford, J. P. Clyde, A. L. Dunton, J. K. Schultz, C. A. Chambers, J. J. Jones, A. S. Hock, W. P. Begg, W. B. Parden. Dedication, December 4, 1870.

Pekay: Mining camp near Oskaloosa. Only four years of life, 1896–1900. Dedicated, June 27, 1897.

Pella: 1858. Reported in minutes two years, A. V. Baldwin pastor.

Percival (Civil Bend): March 8, 1861. O. Cummings, G. C. Reed, E. C. Taylor, W. C. Foster, J. M. Cumings, J. Wright, C. S. Hamilton, F. W. Long, S. R. Brush, L. E. Potter, C. S. Colburn. Dedication, November 15, 1896.

Perkins: July 19, 1891. E. H. H. Holman, W. H. Kaufman, Abi L. Preston, C. H. Kershaw, J. B. Chase. Dedication, January 24, 1892. Dropped, 1902.

Perry: December 12, 1883. A. P. Lyon, H. Fowle, J. G. Aikman, G. Hurst, J. B. Bidwell, A. D. Kinzer, H. C. Rosenberger, B. F. Cokely, Jesse Povey, B. W. Burleigh. Dedications, March 3, 1889 and January 1, 1905.

Peterson: April 30, 1882. J. B. Chase, A. M. Beman, R. E. Helms, J. C. Stoddard, J. F. Horne, O. L. Corbin, M. H. Galer, W. S. Johnson, A. M. Leichliter, J. S. Norris, E. J. B. Salter, J. W. Williams, G. B. Deacon, E. E. Reed, C. G. Oxley. Dedications, September 24, 1883 and November 8, 1908.

Pilgrim (Creston): April 18, 1875. N. H. Whittlesey, V. C. Bosworth, M. T. Rainier, A. E. Mosher, J. R. Beard, A. S. Willoughby, W. E. Todd, G. C. Jewell, W. Schumaker, F. A. Hinman, George Milne.

Pine Creek, German: August 10, 1858. Yoked with German Church of Muscatine. Dedicated, July 15, 1863. Disbanded, 1896.

Pioneer: September 22, 1896. Yoked with Lakeside.

Pleasant Grove: January 7, 1881. Yoked with Fontanelle.

Pleasant Prairie: March 3, 1886. Yoked with Quasqueton. Dedication, May 30, 1886.

Pleasant Valley: January 20, 1873. Yoked with Fort Dodge. Lived only two years.

Pleasantville, Marion Co.: January 8, 1851. Yoked with Red Rock. Disappears in 1860.

Plymouth: 1858. Thomas Tenney, J. D. Mason, S. P. LaDue, 1858–1870. Nothing after that.

Polk City: April 3, 1858. J. S. Cook, J. K. Nutting, E. Cleveland, William Apthorp, G. W. Palmer, Alexander Parker, L. S. Hand, J. Grawe, R. W. Hughes, R. F. Lavender, S. A. Arnold, L. C. Bellsmith, A. S. Houston, J. W. Buck, E. V. Menzer, O. D. Crawford, J. H. Mintier. Dedications, 1863, January 30, 1870, October 22, 1899 and December 4, 1904.

Popejoy: June 23, 1895. Charles Wyatt, P. Litts, J. B. Gonzales, W. D. Williams, J. Wagner, J. H. Scull, T. B. Couchman. Dedication, February 23, 1896.

Portland: June 17, 1900. Yoked with Owen's Grove, Mason City and sometimes Nora Springs.

Postville: April 5, 1856. D. B. Davidson, C. R. French, J. L. Atkinson, W. H. Barrows, G. F. Bronson, C. A. Marshall, Jas. A. Hoyt, L. P. Mathews, H. H. Robbins, A. S. Houston, C. S. Newhall, A. F. Loomis, J. W. Ferner, J. O. Thrush, N. L. Burton, L. S. Hand, S. W. Pollard, T. M. Higginbotham, D. W. Blakely, F. W. Pease. Dedications, September 12, 1867 and October 31, 1897.

Prairie City: February 28, 1868. C. H. Eaton, J. Alexander, W. J. Smith, Charles Slater, E. L. Sherman, J. W. Ferner, G. H. Sharpley, W. W.

Hazen, J. J. Mitchell, W. C. Barber, R. G. Hall, A. A. Thom. Dedicated, December 3, 1891 and rededicated, October 18, 1903.

Prairie Hill: March 17, 1886. Yoked with Polk City. Dropped in 1898.

Preston (Van Buren): June 2, 1856. O. Emerson, D. B. Eells, Alexander Parker, 1879–1886, W. E. DeRiemer, W. H. Burnard, G. W. Sargent, D. McDermid, S. A. Wheelwright, M. A. Frost, J. L. Blanchard, W. H. Thomlinson, E. R. McCorkle. Dedicated, December 2, 1888.

Primghar: March 20, 1888. D. L. Strong, N. L. Burton, T. G. Langdale, J. C. Stoddard, D. E. Skinner, James Parsons, C. L. French, H. H. Burch, F. C. Lewis, C. H. Gilmore, L. M. Pierce. Dedications, July 27, 1890, December 15, 1895 and June 5, 1910.

Puritan: December 31, 1888. During its short life of two or three years yoked with Webster City.

Quasqueton: June 20, 1853. A. Wright, B. Roberts, H. N. Gates, A. Manson, C. Dane, E. G. Carpenter, G. N. Dorsey, W. S. Potwin, G. M. Orvis, P. Gorton, A. G. Benton, D. W. Blakeley, E. J. B. Salter, F. A. Slyfield, R. Mumby, H. J. Richardson and A. A. Thom. Dedications in 1853 and December 14, 1890.

Quincy: October 21, 1865. A. V. House, J. D. Sands and S. Barrows, 1865–1869. Transferred to Corning, 1869.

Radcliffe: July 4, 1897. E. H. H. Holman, J. Fitt, L. B. Bickford. Disbanded, 1906.

Red Oak: October 8, 1870. O. W. Cooley, G. C. Hicks, G. Dobson, C. T. Melvin, J. Allender, 1876–1884, E. A. Leeper, E. C. Moulton, G. L. Smith, C. P. Boardman, G. E. Ladd. Dedications, 1884 and 1890.

Red Oak South: July 9, 1894. Thos. D. Thomas, E. H. Davis (Salvation Army), 1894–1901. Disbanded, 1904.

Red Rock: January 1, 1851. J. V. A. Woods, J. S. Francis, J. Mather, A. V. Baldwin. Drops out in 1859.

Reinbeck: September 30, 1877. C. H. Bissell, E. H. Martin, C. W. Wiley, R. H. Thomas, E. E. Webber, Samuel Eveland, W. L. Brandt, H. E. Warner, Robert Stapleton, L. M. Pierce, O. H. L. Mason, A. W. Moore, C. E. Tower, P. H. Ralph, A. W. Sinden. Dedications, 1878 and May 22, 1904.

Riceville (Jamestown): September 4, 1858. Edwin Teel, W. L. Coleman, C. S. Marvin, W. F. Harvey, S. Penfield, O. A. Thomas, J. H. Skiles, J. A. Brown, Abbie R. Hinckley, L. N. Pierce, N. L. Packard, T. C. Hunt, S. J. Huffman. Dedications, October 13, 1869 and December 28, 1902.

Rock Creek: A little country field in Jackson County, 1855–1864, supplied by O. Littlefield and others.

Rock Falls (formerly Shell Rock): August 10, 1856. Yoked with Nora Springs and Plymouth; supplied by Father Tenney, J. D. Mason, C. F. Dykeman, etc. Disbanded in 1885.

Rockford: February 27, 1858. S. P. LaDue, L. Warner, T. K. Bixby, G. A. Paddock, J. B. Gilbert, C. F. Dykeman, S. S. Grinnell, G. M. D. Slocum, H. H. Morse, C. E. Taggart, E. L. Ely, J. L. Jones, L. M. Pierce, G. R. Chambers, G. A. McKinley, C. E. Lynde, F. I. Hanscom, H. R. Core. Dedications, June, 1865 and June, 1883.

Rock Grove: August 23, 1857. Yoked with Rockford. Disbanded in 1869.

Rock Rapids: June 13, 1878. J. E. McNamara, Amos Jones, C. H. Morse, A. P. Lyon, F. B. Hicks, G. G. Perkins, W. B. Pinkerton, A. G. Williams, F. G. Beardsley, F. A. Zickefoose, H. H. Burch and C. H. Gilmore. Dedication, July 13, 1884.

Rockwell: April 26, 1873. W. P. Bennett, C. J. Richardson, W. H. Brocksome, James Alderson, D. E. Skinner, C. Douglass, D. G. Youker, 1892–1903, A. A. Robertson, V. B. Hill, L. D. Blandford. Dedication, 1878.

Rodney: April 10, 1893. M. DeLano, G. W. Tingle, G. G. Perkins, J. L. Brown, W. T. Seeley, W. E. Sauerman, W. A. Hansen. Dedication, October 22, 1893.

Rome: May 25, 1866. Yoked with Mt Pleasant and Glasgow. Dedication, 1870. Disbanded, 1889.

Rome, Jones Co.: January 5, 1845. Care of E. Alden. Disbanded in 1846.

Rossie: January 21, 1901. Harley Core supplied summer vacation. Disbanded, 1903.

Rowan: June 10, 1890. S. A. Martin, C. A. Chambers, V. A. Carlton since 1906. Dedication, November 30, 1890.

Runnels: February 18, 1893. R. C. Moulton, A. M. Leichliter, J. A. High, L. F. Bufkin, J. F. Lansborough, L. S. Hand, W. A. Alcorn, E. S. McClure, H. M. Peterson. Dedication, August 12, 1894.

Ruthven: June 22, 1900. Survived only four years. Supplied about half of the time by A. M. Leichliter and F. E. Carter.

Sabula (Charleston): December 14, 1845. O. Emerson, 1841–1844, 1845–1855, 1861–1867, Philip Bevan, A. Harper, J. M. Smith, D. R. McNab, F. Herbrechter, D. B. Eells, J. Alderson, E. J. Beach, William Chappel, D. M. Breckenridge, W. E. DeRiemer, D. McDermid, D. E. Smith, M. A. Frost, W. H. Thomlinson, James Parker. Dedications, 1855 and 1872.

Salem: May 29, 1853. J. C. Cooper, J. R. Kennedy, S. Hemenway, J. A. Hallock, J. S. Baris, C. F. Dykeman, L. T. Rowley, D. D. Tibbetts,

William Jones, J. Davies, J. P. Dyas, F. G. Beardsley, C. E. Drew, A. S. Henderson, J. T. Roberts, J. J. Jones, M. T. Butcher. Dedications, April 22, 1854 and November 24, 1889.

Saratoga: June 17, 1891. Yoked with Elma and Riceville.

Scott Center: July 5, 1857. Organized and supplied by D. Lane while Prof. I. C. at Davenport. Became an O. S. Presbyterian Church in 1859.

Seneca: July 14, 1869. O. Littlefield and William Spell, 1869 and 1876. Disbanded, 1880.

Sergeant Bluffs: April 5, 1876. A. M. Beman, A. A. Baker, D. W. Comstock, E. L. Sherman, John Gray, J. M. Turner, J. B. Chase. Dedication, December 4, 1887.

Shelby, German: 1891. Andrew Kern, 1891–1893. Disbanded in 1894.

Shelbyville: 1877. J. Copeland and J. S. Fisher, 1876–1881. Disbanded, 1882.

Sheldon: August 18, 1872. H. D. Wiard, J. A. Palmer, E. Southworth, L. W. Brintnall, T. W. Cole, G. L. Hanscom, J. M. Cumings, W. L. Bray, 1899–1908, C. M. Westlake. Dedications, October 3, 1886 and February 23, 1902.

Shell Rock: December 30, 1891. J. D. Wells, O. H. L. Mason, M. Barrett, George Marsh, A. L. Dunton, W. D. Spiker, M. C. Haecker, G. A. McKinley, J. T. Marvin, F. E. Cane, J. J. Watson. Dedication, July 23, 1893.

Shenandoah: April 8, 1877. William Plasted, J. O. Stevenson, 1880–1887, J. H. Bogges, E. C. Moulton, J. T. Robert, George Peebles, C. R. Shatto, A. S. Henderson, W. A. Schwimley, W. J. Turner. Dedication, June 16, 1878.

Sherrill's Mound German: September 9, 1849. J. B. Madoulet, A. Frowein, S. Uhlfelder, C. F. Veitz, J. Shearer, R. Gys, H. Hetzler, J. Reuth, Carl Hess, John Single, Gottfried Grob, E. Von Nussbaum, William Loos, E. F. Warkenstein, George Hein since 1906.

Sibley: October 3, 1873. B. A. Dean, D. J. Baldwin, Thomas Pell, J. D. Whitelaw, W. W. Mead, E. L. Sherman, J. C. Stoddard, F. L. Hanscom, P. B. West, Jonathan Gray, C. H. Seccombe, A. C. Bowdish, W. H. Moore, W. A. Schwimley. Dedications, 1874 and 1899.

Silver Creek: February 13, 1886. S. B. Goodenow, Charles Wyatt, M. D. Reed, G. W. Nelson, R. L. McCord, W. R. Smith, C. E. Tower, D. D. McSkimming, A. A. Baker, C. M. Humphries, J. Kirkwood, C. Corbett, E. M. Keeler, W. H. Ogle, Geo. E. Brown. Dedication, July 26, 1891.

Sioux City First: August 9, 1857. Wanted a minister in 1851. M. Tingley, 1861–1867, J. H. Morley, 1869–1876, J. W. McLoney, J. R. Chalmers, E. P. Chittenden, M. W. Darling, 1886–1900, F. N. White, J. W. Frizzell, W. L. Tenney, W. M. Short Dedications, 1862 and 1890.

Sioux City Bellevista: May 17, 1897. Supplied irregularly from Mayflower and Riverside. Disbanded, 1906.

Sioux City German: 1890. F. Egerland, C. W. Wuerrschmidt, Gottfried Wenning, 1890–1896, Dedication, September 14, 1891. Disbanded, 1898.

Sioux City Mayflower: March 31, 1887. E. L. Sherman, R. W. Jamison, 1888–1897, H. L. Preston, George Willet, L. M. Pierce, E. C. Wolcott. Dedication, September 18, 1904.

Sioux City Pilgrim: March 29, 1885. J. B. Chase, J. E. McNamara, A. M. Pipes, W. A. Pottle, E. E. H. Holman, J. L. Brown. Dedication, February 7, 1886. Disbanded, 1898.

Sioux City Riverside: July 6, 1893. R. W. Jamison, E. E. H. Holman, Mrs. A. O. Nichols, W. Brown, C. L. Marzolf, H. Booth. Dedication, February 23, 1908.

Sioux Rapids: November 4, 1875. W. J. Smith, A. M. Beman, E. P. Hughes, W. C. Hicks, James Burns, T. C. Walker, J. K. Nutting, F. L. Fisk, Ira Holbrook, R. T. Jones, D. R. Martin. Chapel, 1881; church December 23, 1888.

Slater: March 24, 1891. H. E. Warner, B. C. Tillitt, G. A. Conrad, G. L. McDougall. Dedication, December 27, 1897. Disbanded, 1902.

Sloan: October 9, 1879. A. M. Beman, A. A. Baker, D. W. Comstock, J. Marsland, E. L. Sherman, J. E. McNamara, G. N. Stump, R. F. Paxton, H. K. Hawley, B. E. Marsh, J. T. Blanchard, W. J. Frost. Building 1886; destroyed by cyclone; restored 1890.

Smithland: June 26, 1889. Yoked with Rodney.

Soldier River: December 21, 1883. C. E. Marsh, G. F. Jewel and C. P. Boardman. Dedication, December 14, 1884. Disbanded, 1895.

Solon: January 7, 1844. E. Alden's first field. Soon dropped because an O. S. Presbyterian Church was organized, but service continued for a time by Tipton pastors.

South Herdland: February 16, 1906. Yoked with Greenville, J. B. Chase, 1905–1907.

Spencer: March 19, 1872. W. L. Coleman, J. M. Cumings, G. G. Perkins, J. O. Thrush, 1891–1899 and 1910–, G. A. Taylor and E. E. Day, 1902–1909. Dedications, "Fall of 1875" and July 16, 1893.

Spirit Lake: October 7, 1872. J. R. Upton, 1869-1880, A. M. Beman and J. R. Upton, 1882–1883. Presbyterianized in 1884.

Spring Lake: December 1, 1893. Occasional supply from Waverly. Dropped out in 1897.

Stacyville: January 18, 1857. W. L. Coleman, 1856–1867, J. B. Parlin, T. Tenney, Charles Hancock, George Stirling, W. H. Barrows, N. H. Blackmer, F. W. Gardner, D. Blakeley, E. P. Allen, W. E. Sauerman,

M. J. P. Thing. Dedication in 1860. Disbanded after a career of great usefulness in 1904.

St. Ansgar: October 25, 1899. Yoked with Stacyville and Mitchell. Dropped out 1903.

Stanton: Pastor, J. A. Hallock, 1882–1883. Disbanded in 1886.

Steamboat Rock: Presbyterian beginning, 1856. Congregational, June 22, 1897. W. C. Hicks, A. A. Baker, G. T. Holcombe, W. E. Paul, J. Thom, H. H. Pitman. Dedication, March, 1865.

Sterling: April, 1854. Oliver Emerson, A. Harper, F. Herbrechter, J. Alderson, E. J. Beach. Given up with Union meeting house to the Methodists in 1886.

Stillwater: June 22, 1894. Yoked with Orchard. Dedication, November 6, 1898.

Storm Lake: 1880. J. B. Chase, George Morton, F. H. Magoun, J. E. Snowden, J. W. Ferner, O. V. Rice. Presbyterianized May 7, 1895.

Strawberry Point: February 14, 1872. B. M. Amsden, Charles Hancock, P. Gorton, I. N. Tomes, J. Chandler, W. H. Kaufman, J. G. Aikman, M. Barrett, G. O. Smith, J. W. Buck, C. L. Snowden, V. F. Brown, D. O. Bean, A. Marsh, F. A. Dean, C. E. Drew, O. M. Van Swearingen. Dedication, March 16, 1884.

Stuart: June 12, 1871. J. Gadd, W. B. Bachtelle, E. G. Carpenter, A. E. Todd, H. P. Roberts, A. W. Archibald, G. W. Reynolds, A. S. Badger, H. M. Case, G. A. Taylor, E. H. H. Holman, F. M. Chaffee, H. W. Stillman, W. A. Briggs. Dedications, July 14, 1872 and March 6, 1904.

Sutherland: 1882. R. E. Helms and J. C. Stoddard, 1882–1886. Disbanded in 1887.

Swanton: 1895. Yoked with Parkersburg. Dropped out in 1899.

Tabor: October 12, 1852: John Todd, 1852–1883 and Emeritus to 1894. J. W. Cowan, 1885–1894, A. R. Thain, John Askin, J. W. Ferner and C. F. Fisher. Places of worship, Todd's Cabin, schoolhouse, Col. Chapel, 1858–1875; then the church. Dedication, June, 1875.

Talmage: April 30, 1887. Yoked with Peterson, etc. Dropped out in 1902.

Teed's Grove: 1854. One of Father Emerson's Union Churches. M. E. mostly, and wholly after 1898.

Templeton: May 1, 1876. Little Welsh church in Carroll county. Reports meager. Little pastoral service, but still extant.

Terrill: December 17, 1899. Yoked with Milford. No pastor since 1906. Dedication, September 14, 1902.

Thompson: 1895. Yoked with Buffalo Center. Dedication, May 10, 1896 and November 25, 1901.

Tipton: May 5, 1844. E. Alden, W. A. Keith, H. W. Cobb, M. K. Cross, 1855–1866, C. S. Harrison, G. S. Briscoe, 1868–1875, A. W. Thomp-

son, C. S. Newhall, A. G. Brande, B. F. Paul, N. L. Burton, H. P. Douglass, H. Long. Dedication, December 9, 1866. Disbanded, 1898.

Toledo: December 30, 1854. T. N. Skinner, G. H. Woodworth, 1856–1867, Reed Wilkinson, J. B. Gilbert, T. D. Childs, G. Rindell, S. J. Buck, H. W. Parker, F. J. Douglass, C. E. Blodgett, G. M. D. Slocum, J. B. Chase, J. W. Nelson, L. E. Potter, J. A. Holmes, W. A. Briggs, I. A. Holbrook, H. H. Pitzer. Dedications, December 13, 1860 and April 8, 1900.

Traer (Twelve Mile Creek, Buckingham): June 22, 1856. J. R. Upton, B. Roberts, 1862–1870, H. Mills, J. B. Gilbert, C. H. Bissell, J. S. Bingham, 1882–1891, I. Brown, O. O. Smith, W. A. Hobbs, W. E. Bovey, F. C. Gonzales. Dedications, June, 1867 and October 22, 1901.

Treynor: September 1, 1901. Carl Zumstein, A. Kern and Jacob Fath. Dedication, February 9, 1902.

Tripoli: September 11, 1900. Formerly Free Will Baptist. J. S. Norris, M. McLean, F. A. Dean, A. B. Keeler, F. W. Ward, W. A. McCorkle, R. K. Chapman. Building purchased from the Baptists.

Trivoli: January 25, 1851. H. N. Gates and J. R. Upton, 1851–1853. Dropped out in 1860.

Troy Mills: January 7, 1865. E. C. Downs, William Spell, J. M. Frey, C. Dane, G. C. Lockridge, W. S. Potwin, P. Litts. Disbanded, 1893.

Tyson's Mills: November 21, 1868. Yoked with Otho. Soon disappeared.

Ulster: 1858. Yoked with Rockford. Disbanded in 1884.

Union: April 16, 1871. A. D. Kinzer, W. M. Brooks, F. J. Douglass, W. C. Hicks, H. E. Warner, P. Litts, J. P. Clyde, C. R. Hunt, E. H. H. Holman, J. B. Gonzales, M. Barrett, J. H. Armstrong, H. J. Wilkins. Dedications, first Sunday January, 1875 and April 26, 1908.

Valley Junction: November 5, 1895. F. L. Johnson, J. W. Horner, G. L. Marsh, W. C. Barber, F. H. Richardson, G. O. Thompson. Dedication in 1898.

Van Cleve (Logan): May 22, 1870. G. G. Poague, S. A. Arnold, S. A. Martin, C. E. Tower, Ira Hambleton, L. S. Hand, and various Iowa College students. Building erected, 1878; moved in 1884.

Victor: February 13, 1883. Formerly Presbyterian. C. E. Blodgett, H. L. Marsh, James Rowe, W. B. Paine, E. Kent, R. D. Douglass, C. E. Cushman, C. W. Hempstead. House purchased in 1883. Rededicated, November 24, 1901.

Vining: October 18, 1893. Jonathan Musil, 1888–1891, F. T. Bastel, 1889–1893. Anton Paulu since 1893.

Wall Lake: June 27, 1893. Yoked with Galt. Dedication, May 6, 1894.

Wapello: May 7, 1853. A. L. Leonard, E. C. A. Woods and J. J. Hill, 1853–1856. Disbanded, 1864.

Warren, Lee Co.: September, 1849. D. B. Nichols, R. Winchell, A. R. Mitchell and D. B. Eells, 1849–1867. Disbanded, 1876.

Washington: February 27, 1842. Charles Burnham, pastor. Reorganized as Crooked Creek, 1845, but at once disappeared. Reorganized as Washington Church December 3, 1855. C. H. Gates, A. B. Hitchcock, O. Tade, M. K. Cross, P. Canfield, and G. M. Landon. Died in good health 1877. History must protest against the disbanding of this church.

Washta: December 26, 1886. L. R. Fitch, G. H. Smith, J. F. Horne, S. Simpson, A. A. Baker, H. A. Simpson, R. E. Helms, C. H. Gilmore, F. K. Luxford, W. E. Sauerman.

Waterford, Clinton Co.: February 21, 1859. Littlefield and Keith, 1857–1864. Dropped out 1865.

Waterloo: September 29, 1856. Thomas S. LaDue, J. S. Whittlesey, O. W. Merrill, S. B. Goodenow, E. S. Palmer, W. H. Marble, George Thatcher, A. A. Ellsworth, H. S. DeForest, C. B. Welles, J. H. Windsor, J. O. Stevenson, 1886–1898, A. A. Tanner, C. H. Seccombe and W. H. Rollins. Dedications, August 23, 1860, September 20, 1888 and April 5, 1908.

Waterloo Plymouth: May 29, 1910. L. B. Hix. Church starts with fifty-nine members.

Waterloo Union: January 27, 1907. Grew out of a Union Sunday School. A. B. Keeler, V. M. Patterson, L. A. Brink. Chapel built by bequest of Mrs. Judd of Cedar Falls.

Waucoma: October 7, 1874. A. V. House, H. Lees, H. Kent, C. C. Humphrey, P. Litts, W. W. Lewis, M. S. Freeman, V. B. Hill, N. E. Hannant, R. E. House, M. A. Frost, W. W. Tuttle. Dedications, January 9, 1875 and October 25, 1891.

Waukon: April 21, 1864. Alexander Parker, W. J. Smith, L. D. Boynton and W. F. Rose. Disbanded, 1870.

Waverly: January 16, 1865. E. S. Palmer, M. K. Cross, W. H. Rice, J. G. Spencer, R. M. O'Neill, G. R. Ransom, A. M. Case, P. Gorton, George White, W. B. Pinkerton, V. F. Brown, J. E. Brereton and A. R. Rice. Dedications, February 1, 1866 and October 17, 1907.

Wayne (Olds): October 7, 1854. E. P. Smith, 1854–1868. S. B. McDuffee, L. S. Hand, S. Eveland, C. C. Humphrey, W. E. Sauerman, F. J. Douglass, J. C. George, O. L. McCleery, J. J. Hales, A. Heddle. Dedication, October 2, 1856. Moved to Olds, 1897. Remodeled and rededicated, January 4, 1903.

Weaver: March 13, 1889. Yoked with Humboldt. Dedicated November 10, 1889.

Webster: October 27, 1866. Originally South English. D. B. Eells, F. Craig, J. E. Morse, H. L. Snodgrass, N. H. Blackmer, E. Marsh, H. S. Rosenberger, A. S. Willoughby, F. G. Beardsley, J. C. George, F. E. Matlock, L. V. Shemerhorn, J. E. Grinnell, E. C. Chevis, D. M. Lower. Dedication, October 27, 1871.

Webster City: October 12, 1855. First seven years irregular services. T. N. Skinner, 1856–1857 and 1858–1889. After 1862, W. H. Osborn ($150 from the people and $350 from the Home Mission Society), W. P. Harvey, G. R. Ransom, D. N. Bordwell, J. E. Wheeler, J. D. Wells, J. S. Norris, J. T. Blanchard, C. P. Boardman, J. O. Thrush, 1889–1910, A. Metcalf. Dedications, February 21, 1864, January 21, 1871 and January 18, 1891.

Wentworth (Now McIntire): October 30, 1868. Yoked with Riceville. Dedication, October 25, 1894.

Wesley English: June 15, 1897. J. D. Mason and A. S. McConnell, 1897–1899. Dedication, October 31, 1897.

Wesley Second: 1886. L. C. Johnson, C. O. Torgeson, Jens Pederson, Carl Bloom and C. E. Nelson. Dedication, January 27, 1889.

West Burlington: April 6, 1884. W. H. Buss, E. P. Smith, W. E. Holyoke, C. P. Boardman, C. N. Thomas, C. R. Shatto, F. A. Zickefoose, J. E. Grinnell, A. F. Marsh, D. W. Phillips. Dedication, September 14, 1884.

Westfield: July 12, 1898. G. A. McKinley, O. E. Tichenor, W. T. Seeley, W. A. Brintnall, E. T. Briggs, John James. Dedication, April 9, 1899.

Westport: March 8, 1894. Yoked with Milford. Dropped out 1903.

West Union: January 1, 1854. S. D. Helms, S. Hulbert, 1854–1861. Dropped out in 1861.

Whiting: April 20, 1892. One of C. N. Lyman's "Appointments," Branch of Onawa from 1885. Pastors, G. H. Croker, Benjamin James, D. D. McSkimming, M. Barrett, A. R. Heaps. Dedication, November 5, 1893.

Williamsburg: February, 1858. W. P. Gale, J. J. Hill, B. T. Jones, William A. Patten, H. L. Clark, M. D. Archer, George Ritchie. Dedication, November 5, 1871. Dropped in 1883.

Williamsburg Welsh: March, 1856. Evan J. Evans, Henry Davies, R. E. Roberts, W. R. Griffith, Abram Jones, Thos. D. Rhys, D. M. George.

Wilton: June 20, 1856. Organized as Sugar Creek church in 1854. Moved to Wilton Village and reorganized in 1856. David Knowles, 1854–1858, E. P. Kimball, J. S. Whittlesey, E. Cleveland, H. L. Bullen, C. Allen, M. B. Starr, M. Smith, D. E. Jones, Thomas Douglass and E. P. Smith. Dedications in 1857 and 1874.

Wilton German: January 3, 1895. Connected with the German English College. Discontinued in 1904 when the college moved to Redfield, S. D.

Winthrop: March 11, 1865. A. Manson, William Spell, L. W. Brintnall, E. G. Carpenter, R. Foster, G. M. Orvis, C. B. Carlisle, A. L. Dunton, D. W. Spiker, W. G. Ramsay, L. B. Wadleigh and B. H. Cheney. Dedication, February 13, 1870.

Wittemberg (formerly Presbyterian): Congregational. November 24, 1865. Geo. G. Poage, S. J. Whitton, Jonathan White, A. A. Whitmore, C. C. Starbuck, S. A. Arnold, Thomas Merrill, J. J. Mitchell, 1883–1890, W. N. Dunham, E. Durant, A. J. Benton, R. F. Lavender since 1903. Dedication, 1857.

Woden: February 5, 1899. N. L. Packard, C. G. Oxley, E. C. Chevis, C. W. Hemstead, T. C. Briggs, J. H. Scull, Mrs. E. M. Remington, Asa Lillie. Dedication, November 19, 1899.

Wooster: February 26, 1866. R. Wilkinson, James Barnett, A. J. Belknap. Dropped from Minutes in 1886.

Yankee Settlement (1848–1858), York (1858–1876) since then Edgewood: Organized March 5, 1848. Pastors, E. B. Turner, 1848–1853, H. N. Gates, A. Graves, L. P. Mathews, B. M. Amsden, Charles Hancock, P. Gorton, A. S. Kaye, D. D. Kidd, J. W. Elser, S. R. Batty, A. J. Benton, H. J. Richardson, M. J. P. Thing. Dedications, 1854 and 1892.

Chapter XVII

WHO'S WHO

This chapter is an attempt to list alphabetically the Pilgrim pastors of the decades, locating each, and a little more fully sketching a few. The list is not complete chiefly because the records are not. For a number of years the Welsh associations were not reported at all. Doubtless some have been inadvertently overlooked; and the names of a few have been purposely omitted because they simply passed through the state, and their ministry was of no significance because so brief.

Of necessity, for lack of space, the sketches are fragmentary, and condensed almost to nothingness. Some, however, would have been a little more complete if the information could have been secured. We looked in vain through the Minutes, the Year Book, and the Congregational Quarterly for the obituaries of many who had finished their labors here. We have been obliged to make out the records of many of the brethren by simply following them year after year through the intricacies, inaccuracies, and contradictions of the Minutes and the Year Book. So the things written in this chapter are only measurably correct. But here is a list of more than thirteen hundred of the leaders of our Pilgrim hosts in Iowa, and of the fields in which they wrought; and here are suggestions of centuries of heroic service in the making of the commonwealth, and the building of the Kingdom.

Abbott, Ephraim, E. P. Of New England birth and education. Pastor Cedar Rapids First, 1884–1886. Later in New England and California.

Ablett, John C. Pastor at Alton, 1894–1895 and 1897–1899. Went into business.

Adams, Calvin C. Born in Virginia, 1813. Montour, 1867–1874. Died, Cedar Falls, October, 1906.

Adams, Ephraim. One of the Band. See Chapters IV and XIII.

Adams, Harvey. One of the Band. See Chapters IV and XII.

Adams, P. R. Only pastorate in Iowa at Fontanelle, 1880–1881.

Adkins, J. B. Born in Iowa. Graduate Iowa College, Onawa, 1892–1895, Oskaloosa, 1908–.

Aikman, Joseph G. Perry, Strawberry Point and Fontanelle, 1889–1893. Went to the Presbyterians.

Albert, John H. Born in Pennsylvania. Pastorate, Green Mountain, 1884–1886. Later in Minnesota.

Albert, Michael. German Extraction. Kingsley, 1891–1894.

Albright, E. H. Born in Iowa. A Cumberland Presbyterian. Congregational work at Gaza and Clay, 1905–.

Alcorn, William A. Runnells and Earlville, 1904–1907.

Alden, Ebenezer. One of the Band. See Chapters IV and XII.

Alderson, James. A primitive Methodist. Sabula, Central City, Orchard, etc., 1876–1886. Died, September, 1893.

Allen, A. S. Clear Lake, 1868–1875. See Chapter X.

Allen, Edward P. Born Harpoot, Turkey. Kellogg and Stacyville, 1888–1891.

Allen, Herbert O. Born in Vermont. Work mostly in Ohio. Osage, 1906–.

Allen, William W. New York, 1829. Iowa City, 1860–1863, Council Bluffs, 1863–1865.

Allender, John. Born, New London, Conn. Prairie City, Glenwood, Red Oak, 1871–1887. Died, 1907.

Alvord, Alanson. Pastorates in Illinois. Le Claire, 1857–1858.

Ambrose, Matthias A. From the U. B. Church. Belle Plaine, 1882–1884.

Amsden, Benjamin M. Native of New York. Served various churches, Dubuque Association, Quasqueton, Edgewood, Strawberry Point, etc., from 1871 to 1893, the year of his death.

Anderson, Frank H. Born in Illinois, 1870. Newell, 1905–1909. Moline, Ill., 1909–.

Andridge, Andrew A. One of the men raised up in Iowa. Hawarden, 1885–1888.

Anthony, Charles W. Grandview, Farmington, Dickens and Genoa Bluffs, 1897–1904.

Appleby, Andrew B. Raised in Methodist Episcopal Church, South, but attended Drury. Newton, 1904–1910.

Apthorp, Rufus. Native of Massachusetts (1828). De Witt and Big Rock, 1871–1886. Died in Ohio, December, 1909.

Apthorp, William P. Born, Quincy, Mass., 1806. Denmark, 1836–1838. Oskaloosa, Polk City and Bowen's Prairie, 1848–1866. Died, March, 1883.

Archer, Marmaduke D. Born in England (1820). Iowa Churches, Genoa Bluffs, Wells, Orient, etc., 1874–1890. Died, November, 1906.

Armitage, David E. Oto, 1897–1899, then went into business.

Archibald, Andrew W. Nevinville, Fontanelle, Stuart and Ottumwa, 1876–1887. Davenport Edwards, 1888–1892; then went to New England.

Armstrong, Fred A. Born in Tennessee (1819). Clay, Brighton, Bentonsport, 1849–1851. Died in 1899.

Armstrong, J. H. Terrill, Union, Dunlap, 1905–1910.

Arnold, Arthur E. Le Mars, 1876–1881. Fairfield, 1889–1890; then to Illinois.

Arnold, Seth A. Born in Ohio (1839). Graduate, Iowa College. Wittemberg, Garden Prairie, Jewell, Polk City, etc., 1875–1891. Died, 1907.

Askin, John. Council Bluffs, Tabor, 1893–1904. Later in South Dakota.

Atkinson, John L. Postville, Iowa Falls, Earlville, 1869–1873. Missionary to Japan. Died, December, 1908.

Atkinson, William H. Born England (1838). Orchard, Green Mountain, Chester, 1876–1890. Died, December, 1907.

Atkinson, Robert K. Bethlehem Davenport, 1907–1909. Since then at Berea. (Bethlehem and German merged.)

Avery, Henry. Born in Ohio (1831). College Springs, 1878–1888, Montour, 1889–1899. Died, August, 1909.

Avery, William. (Connecticut, 1816.) Rhode Island, New York, Connecticut, Hampton, Chapin, 1858–1875. Died, 1885.

Axtell, Archie G. Alden, 1908–1910. Then went into A. M. A. work in Porto Rico.

Badger, Alfred S. Came from Presbyterians and returned after pastorates at Stuart and Hampton, 1886–1892.

Baker, Ariel A. Born Enosburg, Vt. (1825). Manchester, Ames, Eldora, Sloan, Newell, Kellogg, Sergeant's Bluffs, Independence, Washta, Fairfax, Silver Creek, Keck and Steamboat Rock, 1867–1901. Pastorates also in California and Nebraska. Died, May, 1903.

Baker, Joseph D. Danville, 1878–1882. Returned to Illinois.

Baldwin, David J. Mitchell, Iowa Falls, Sibley, Kellogg, 1871–1886. Died, January, 1910.

Ball, James E. Iowa, 1876. Farmington, 1906–1909, Robbinsdale, Minn., 1909–.

Bangs, Frederick. Farmington, 1876–1878.

Barber, W. C. Prairie City and Valley Junction, 1902–1907. Then Anti-Saloon work.

Barbour, Thomas W. Gowie, 1892–1893. Returned to Wisconsin.

Barnes, Henry E. Newton, 1864–1868. Returned to Illinois.

Barnes, John R. Eldora, Fayette, Earlville, 1876–1882.

Barker, David R. College Springs, 1869–1875. Died in office, October 22, 1875.

Barnett, John H. Doon, 1906–1908.

Barrett, John P. Manchester, 1878–1880. Returned to Illinois. Resides at Wheaton.

Barrett, Mandus. Strawberry Point, Dubuque Summit, Nashua, Whiting, etc., 1891–1907.

Barris, James. Born in Pennsylvania (1800). Salem, 1868–1874. Died, August, 1874.

Barrows, Simon. Home Davenport, 1854–1865. Awhile Agent, "American and Foreign Christian Union." First principal, Des Moines High School, 1866–1867. Irving, 1867–1870. Died, January, 1890.

Barrows, William H. Born, Connecticut, 1830. Lansing, Postville, Cass, Hampton, Stacyville, Montour, 1868–1894. Returned to Connecticut. Died, October, 1902.

Bartlett, Enoch N. Newton, 1858–1860 and 1868–1869. Later supply work from Grinnell.

Bashford, Alfred E. Thompson, Magnolia, Arion, 1899–1905.

Baskerville, Thomas. Bloomfield, 1880–1882.

Bastel, F. T. Bohemian Missionary Iowa City, Luzerne, etc., 1891–1893.

Battey, Joel. Native of Vermont (1852). National, Garnavillo, 1880–1881. Died, July, 1882.

Bauman, Benjamin R. Born, Lansing, Ia. (1874). Davenport German, 1901–1903.

Baumgardner, Burdette C. Born in 1868. Newton, 1897–1900, and Valley Junction, 1902–1903. Died, July, 1903.

Baxter, George W. Knoxville, Elkader, 1894–1905. Then a pastorate in the South.

Bayne, Thomas. New Hampton, 1871–1875.

Beach, Samuel J. Born, Ohio, 1850. Corning, Farragut, Cedar Falls, Clarion, 1875–1905. Redfield, S. D., 1904–1910; Neligh, Neb., 1910–.

Beard, Joseph R. Pilgrim, Ottumwa, South, Oto and Baxter, 1891–1904.

Beardsley, Frank G. Webster, Jewell, Salem, Des Moines Greenwood, Rock Rapids, Harlan, 1895–1908. Kansas City, Kan., 1908–.

Beatty, Squire T. Edgewood, Monona, 1895–1902.

Beacher, George H. Newton, 1863–1864.

Begg, W. P. (Scotland 1843). Tabor College, Parkersburg, Moville, 1904–1911.

Belknap, Augustus J. Born, Northfield, Ia., 1844. Otley, Rome, Grundy Center, 1876–1881, and Farmington, 1893–1895. Died, Soldiers' Home, September, 1902.

Bell, John D. Monticello, 1868–1870.

Bellsmith, Louis C. Polk City, 1893–1894.

Beman, Albert M. Sergeant's Bluffs, Sloan, Spirit Lake, Sioux Rapids, Peterson, Corning, 1878–1896. Missouri, 1896–.

Bennett, Ethan O. Born, New Jersey, 1824. Anamosa, Crawfordsville, Columbus City, 1854–1860. Died, November, 1899.

Bennett, William P. Groton, Mass., 1836. Bradford Academy, 1865–1870, Mason City, 1870–1874, Ames, 1880–1884, Crete, Neb., 1875, to death, March, 1896.

Bent, George. Lansing, Burr Oak, Otho, 1858–1873.

Benton, Adoniram J. Quasqueton, Dickens, Edgewood, Wittemberg, Larchwood, Fayette, 1894–.

Benton, Samuel A. Anamosa and Cass, 1856–1861. Died at Anamosa, November 20, 1865.

Berry, Edward A. Cedar Rapids First, 1896–1903.

Berry, Loren F. Ottumwa, 1890–1898. Died, May 6, 1900. See Chapter XII.

Beaver, Charles H. Pastorates in Nebraska. Anamosa, 1905–1911.

Bevin, Phillip. Business man at Sabula, who developed into a preacher in the '40s.

Bickers, William H. Began work in Iowa at Danville in 1910.

Bickford, Isaac B. (Porter, Me., 1847.) MethodistE piscopal training. Radcliffe, Buffalo Center, Lakeview, 1903–1907. Died at Lakeview, January, 1907.

Bidwell, John B. Perry, Decorah, 1889–1893. Joined the "Christian" church.

Bing, Nelson J. Britt Scandinavian, 1897–1899.

Bingham, Charles M. (Geneseo, N. Y., 1828.) Monroe, 1871–1874. Died, May, 1906.

Bingham, Joel S. (Cornwall, Vt., October 1815.) Dubuque and Traer, 1870–1890. See Chapter XII.

Bisco, George D. Tipton, 1868–1875.

Bissell, Charles H. Traer, Humboldt, Belle Plaine, 1875–1889.

Bissell, Jonathan E. Newton, McGregor, 1880–1887.

Bixby, T. K. School teacher; developed into a preacher. Rockford, 1872–1873. Died, March 13, 1873.

Black, W. Reid. Magnolia and Harrison (Dunlap), 1864–1866.

Blakeley, David. Stacyville, 1887–1889. Returned to the Presbyterians.

Blakeman, Phineas. Maquoketa, 1859–1861.

Blakeslee, Newton T. (Chagrin Falls, O., 1841.) Mason City, 1874–1876. Life work in Wisconsin. Died, May, 1909.

Blanchard, John L. Oakland, Miles, New Hampton, Le Mars, 1894–1906. Harlan, 1910–.

Blanchard, John T. Born, Michigan, 1853. Monticello, Webster City, 1886–1895. Sloan, 1907, to death, October, 1908.

Blanford, Levi D. Baxter, Rockwell, 1906–1911. Mrs. Anna Blanford, Chapin, 1909–.

Bloom, Karl J. Wesley Scandinavian, 1897–1903.

Bloomer, Joseph. McGregor, 1857–1858. Died, February 21, 1858. See Chapter VII.

Blumer, Adam. Grandview, German, 1857–1859.

Boardman, Charles P. (Watertown, N. Y., 1859.) Magnolia, West Burlington, Humboldt, Marshalltown, Red Oak, 1887–1906. Died, September, 1908.

Boardman, Horace E. (Rutland, Vt., 1835.) Fort Dodge, Earlville, 1863–1865. Died, February, 1888.

Bockoven, William H. Glenwood, 1902–1904.

Bogges, J. H. Shenandoah, 1887–1888. Cresco, 1894–1895.

Bohn, F. H. Anita, Hiteman, 1904–1909.

Bolin, Nichol J. Ottumwa, Swedish, 1888–1890.

Boller, Benjamin F. Davenport Edwards, 1893–1894. Later in California.

Booth, Milton H. Madison Co. First, 1902–1904.

Bordwell, Daniel N. Born, Lenox, N. Y., 1828. Le Claire, Lansing, 1858–1862. 27th Iowa Regiment, 1862–1864, Charles City, 1864–1869, Webster City, Golden Prairie, Cass, 1876–1888. Died, September, 1888. See Chapter XI.

Boss, Thomas M. Born, New London, Conn., 1838. Lyons, 1866–1870. Died, July, 1897.

Bosworth, U. C. Creston Pilgrim, 1878–1880.

Bovey, Wesley E. (Virginia, 1867.) Came from the U. B. Church. Traer, 1903–1909. Later in Ohio.

Bowdish, Austin C. Graduate, Yankton and Chicago Seminary, Sibley, 1901–1904.

Bowen, Thomas F. English birth, Bangor Seminary. Emmetsburg, 1888–1890. Back to English Church.

Bowers, Bertha. Madison Co. First, 1899–1900, Orient, 1900–1901.

Bowers, John M. Native of Pennsylvania. (1835.) Parkersburg, Earlville, 1874–1881. Died, January, 1891.

Boynton, Charles F. Ft. Dodge, Otho, Eldora, 1864–1873.

Boynton, Lyman D. Waukon, Parkersburg, Nashua, 1868–1878. Went to the Universalists.

Bradley, Dan F. Pastorates, Ohio and South Dakota, 1883–1892; Grand Rapids, Mich, 1892–1902. President Iowa College, 1902–1905; Cleveland Pilgrim, 1905–.

Brainard, Frank G. Parkersburg, 1893–1894. Returned to Illinois.

Brakemeyer, Gustav. Grandview, 1888–1892.

Brande, Alfred G. Charles City, 1882–1883, Tipton, 1885–1888.

Brandt, Wesley L. Born, Ohio, 1842. Ohio Regiment. Pastorates 1889–1905, at Baxter, Reinbeck, Doon, Kellogg, Mitchellville and Jewell. Died, March 15, 1905.

Bray, William L. Born, England, 1832. Newton, Marshalltown, Clinton, Oskaloosa, Sheldon, 1870–1908. Alton, 1910–.

Breckenridge, Daniel M. Ft. Dodge, 1874–1878, Keosauqua, 1879–1885, Bellevue, 1887–1890. Retired.

Breed, Dwight P. Creston, 1895–1900; general missionary, 1900–1907, agent College, 1907–.

Breed, Merle A. (Michigan, 1859.) Three years president Benzonia College. Pastorates in Massachusetts, Monticello, 1904–.

Breed, Reuben L. Born, Michigan, 1874. Pastorates, Illinois, Minnesota, and Wisconsin. Fort Dodge, 1905–1909. Charity work in New York.

Brenneke, Frederick. Minden, 1896–1900.

Brereton, James E. Born, Illinois, 1857. Pastorates in Iowa, Waverly, 1895–1908. Emmetsburg, 1908–.

Brewer, James. Born, Massachusetts, 1821. Gladbrook without charge, 1882–1890. Died, January, 1896.

Briggs, Erastus T. Pastorates, 1905–1908 at Woden, Ocheyedan and Westfield.

Briggs, Walter A. (Michigan, 1863.) Toledo, 1904–1906, Stuart, 1906–.

Brink, Lee A. (Waukon, 1862.) Pastorates, 1890–1893, Elma and Mitchell. Waterloo, 1909–.

Brinscombe, George. Cass, 1905–1908.

Brintnall, Loren W. (Vermont, 1828.) In Iowa, 1867–1896. Winthrop, Independence, Monticello, Sheldon, Ashton, Fairfax, Hartwick. Died, in Washington, May 3, 1900.

Brintnall, Walter A. Ocheyedan, Little Rock, Ogden, Westfield, 1896–1906. Wisconsin, 1906–.

Bronson, George F. (Connecticut, 1821.) Postville, 1869–1872. Died, February, 1883.

Brooks, Hans. Pastor Scandinavian Church, Britt, 1900–1903.

Brooks, Raymond C. (Tabor, September, 1869.) Elliott, 1893–1894. Taught in Tabor, 1895–1896. Later pastor in California, Oregon and Washington.

Brooks, William E. (Maine, 1835.) Muscatine, 1893–1895. Died, December, 1906.

Brooks, William M. (Ohio, 1835.) President Tabor College, 1857–1896. See Chapter IX.

Brooks, William M. Nora Springs, Earlville, Union, Ogden, Eldon, 1874–1886. Deceased.

Bross, Harmon. 1867–1873. After 1873 in Nebraska, General Missionary, superintendent and pastor.

Brown, Charles O. Dubuque, 1886–1891.

Brown, George E. (Scotland, 1854.) Silver Creek and Keck, 1910–.

Brown, Israel. (Pennsylvania, 1843.) New Hampton, Traer, 1887–1905. Died, March, 1891.

Brown, John A. Riceville, 1884–1890. Supply at Victor and Green Island.

Brown, John L. Kellogg, Sioux City Pilgrim, Rodney, 1896–1901. Went into business.

Brown, Simeon. (Pennsylvania, 1808.) Ottumwa, 1864–1867. Died in 1867.

Brown, Victor F. Waverly, Strawberry Point, 1894–1897.

Bruce, Charles R. New Hampton, 1883–1887. Later in newspaper work.

Brush, Samuel R. Percival, 1897–1900.

Buck, John W. Polk City, Eddyville, Gilbert, 1895–1906. Later Missouri and California.

Buck, Samuel J. See Chapter XV.

Bufkin, Lindley H. (Indiana, 1842.) U. B. Connection. Runnells, 1897–1901.

Bull, Richard B. (Connecticut, 1820.) Marshalltown, 1869–1870. Died, May, 1888.

Bullen, Henry L. (Massachusetts, 1820.) Professor Iowa College, 1850–1858. Durant, 1860–1868.

Bullock, Mortimer A. (Michigan, 1851.) Olivet and Oberlin. Iowa City, 1888–1900. Lincoln, Neb., 1900–.

Bundy, W. R. (Ohio, 1846.) U. B. Conference, Dinsdale, 1904–1908; Cass, 1908–.

Burch, Henry H. Methodist Episcopal training. Milford, Primghar, Rock Rapids, 1898–1906.

Burdick, Charles A. Blencoe, 1906–1907.

Burgess, Richard M. Exira, 1875–1876.

Burleigh, Benjamin W. Hawarden, McGregor, 1898–1901. Perry, 1908–.

Burling, James P. (Eldora, 1866.) Iowa College, Hawarden, 1900–1907. Des Moines, Greenwood, 1907–.

Burnard, William H. (Cornwall, Eng., 1829.) Mt. Pleasant, Algona, Miles and Preston, 1869–1872. Died, January, 1902.

Burnett, C. C. Fairfield, 1872–1878.

Burnham, Charles. (Pelham, N. H., 1812.) Brighton, Clay, Albia, Knoxville, 1841–1856. Died, July, 1883.

Burr, Horatio M. College Springs, 1894–1896.

Burton, Nathan L. (Plymouth, Ill., 1847.) Eagle Grove, Otho, 1882–1887; pastor at large, 1887–1889; Tipton, Postville, 1889–1892. Returned to Illinois.

Burton, R. Washington. (Indiana, 1868.) Glenwood, 1909–1910.

Buss, William H. Burlington and West Burlington, 1882–1887. Went to Nebraska.

Butcher, William T. (Anita, Ia., 1877.) Hartwick, Salem, 1906–1911.

Butler, Elmer W. Mitchell, 1884–1886. Later pastorates and Sunday school work in the South.

Butterfield, George. (Native of New Hampshire.) Elk River, etc., 1857–1859. Served in "Gray Beard" Regiment during the war.

Byers, William L. (Dayton, O., 1866.) U. B. training. Keokuk, 1895, to his death, November, 1900.

Cadwalader, M. Jones. Georgetown, 1881–1883.

Cady, Cornelius S. (Orwell, Vt., 1813.) Bowen's Prairie, Cass, Maquoketa, 1857–1870. Died, September, 1889.

Cady, George L. Native of Michigan. Iowa City, 1900–1905; Dubuque, 1905–1908. Then to Boston.

Cady, William J. Native of Michigan. Graduate Chicago Seminary. Charles City, 1908–.

Cain, Francis E. Elma, Shell Rock, 1905–1907.

Cakebread, George. Mt. Pleasant, 1874–1876.

Calhoun, Francis E. Madison Co. First. Fellowship, Beulah and Grand River, 1905–1906.

Calhoun, Newell M. Creston and Nevinville, 1873–1876. Returned to New England.

Canfield, Philo. (Bridgeport, Conn., 1816.) Washington, 1868–1871, where he died, February 11, 1879.

Canfield, Thomas H. (New York, 1810.) At Bellevue, Lansing, Lucas Grove, etc., in '50s and '60s. Died, May, 1904.

Carlton, Albert V. (Wisconsin, February, 1860.) U. B. Minister. Congregational pastorate, Rowan and Harvey, 1906–.

Carlisle, Charles B. Winthrop, 1894–1898.

Carpenter, Elbridge G. (New York, 1829.) Corning, Stuart, Winthrop, Golden Prairie, 1872–1879. Died, August, 1879.

Carson, J. William. Dunlap, 1893–1897. Went to Nebraska.

Carr, Edwin S. (Native of Illinois.) Lyons, Humboldt, Ft. Dodge, 1885–1894, Cherokee, 1907–1909.

Carter, Ferdinand. (Native of Michigan.) Clear Lake, 1893–1897. Later in Ohio and Colorado.

Carter, Lucy W. (Boston, 1873.) Lamoille and Eddyville, 1908–1910. Went to Kansas.

Case, Albert M. Clear Lake, Waverly, 1878–1884. Monticello, 1895–1898. Retired.

Case, Horatio M. (Denmark, 1842.) Denmark Academy. Civil War. Hastings, Stuart, Emmetsburg, 1883–1898. Residence Emmetsburg, 1898–.

Chaffee, Frank M. Stuart, 1902–1905. Entered the lecture field.

Chalmers, J. R. Sioux City First, 1879–1883. Deceased.

Chamberlain, Joshua M. (Massachusetts, 1825.) Dubuque, Des Moines, Eddyville, Iowa College, 1858–1897. See Chapter XII.

Chambers, Charles A. Parkersburg, Rowan, Bellevue, Otho, 1901–1911.

Chambers, George R. Jewell, Ellsworth, Lincoln, Rockford, Gilman, Newburg, 1901–1907.

Champlin, Oliver P. (Connecticut, 1843.) Emmetsburg, Corning, 1884–1887. Later Minnesota and North Dakota.

Chandler, Joseph. (Connecticut, 1819.) Strawberry Point, 1880–1887. Died, July, 1892.

Chapman, Richard K. (Chester, Eng., 1861.) Mitchell, 1908–1909, Tripoli, 1909–.

Chase, E. B. (New Hampshire, October, 1847.) Lyons, 1891–1892. Later in Minnesota, Illinois and Ohio.

Chase, James B. (Woodstock, Vt., 1837.) Council Bluffs, 1865–1868; Cherokee, Sioux City, Pilgrim, Hull Church and Academy, Iowa Falls, Toledo, Ocheyedan, Sergeant Bluffs, Sioux City Riverside, Aurelia, Greenville and Herdland, 1880–1907. Organized twenty-four churches and received to membership 1223. Became Presbyterian, 1907.

Chase, Henry L. (Vermont, 1832.) Dyersville, 1867–1870; Green Mountain, 1870–1882. Died, March 1, 1905.

Cheney, Burton H. (Michigan, 1873.) Wesleyan Methodist. Monona, 1906–1910. Winthrop, 1910–.

Chevis, Ernest C. (England, 1863.) Woden, Berwick, Webster, Ionia, 1901–1909. Later in Illinois.

Childs, Edward P. Clarion, Anita, 1885–1893. Became an M. D.

Childs, Truman D. Toledo, 1874–1875. Returned to New England.

Chittenden, Ezra P. Sioux City First, 1883–1885. Later in Illinois.

Clapp, Charles W. (Massachusetts, 1817.) Professor Iowa College, 1864–1871. Supplied at Chester Center, 1866–1869. Died, August, 1884.

Clark, Allen Lewis. South Ottumwa, Agency, 1889–1897. Later in Minnesota.

Clark, Allen C. Wilton, 1868–1872.

Clarke, E. Bellevue, 1861–1862.

Clark, H. L. Williamsburg, 1869–1874.

Clark, Nelson. (Vermont, 1813.) Dartmouth and Andover. National and Garnavillo, 1879–1880. Died, March, 1880.

Clark, Orlando. (Indiana, 1824.) Lansing, Iowa Falls, Ottumwa, 1867–1874. Blind Asylum to death, 1876.

Cleveland, Edward. (Canada, 1804.) Polk City, Wilton, 1860–1862, Waverly, Dunlap, 1879–1882. Died, September, 1886.

Clossen, J. T. Fayette, Bowens, Prairie 1868–1873.

Clute, N. M. Presbyterian. Supplied Charles City, 1878–1881. Deceased.

Clyde, John P. (Waucoma, 1869.) In Iowa College, supplied at Van Cleve, Union, etc. Pastorates Dunlap, Eldora, Muscatine, 1897–1905. Later South Dakota and Nebraska.

Cobb, Henry W. (Massachusetts, 1815.) Le Claire, Tipton, 1851–1855. Later in Wisconsin and Illinois. Died, May 16, 1889.

Colburn, C. S. "Singing Evangelist." Two years, 1907–1909, pastor at Percival.

Coburn, William I. South Ottumwa, 1888–1889.

Cochran, Samuel D. (Pennsylvania, 1812.) Grinnell, 1863–1869. Died, October 5, 1904.

Coe, Wales. Crawfordsville, 1857–1858.

Cokely, Benjamin F. Perry, 1900–1903. Died, Galesburg, Ill., 1904.

Colby, John S. (New Hampshire, 1851.) Des Moines North Park, 1897–1898. Died, November, 1898.

Cole, Thomas W. Sheldon, 1888–1889. Returned to Wisconsin.

Coleman, George A. (Pennsylvania, 1843.) Corning, 1880–1884. Died, May 3, 1885.

Coleman, William L. (Orange County, N. Y., 1817.) Pastorates in Iowa, 1847–1881. See Chapters VII and XIII.

Comin, John. Des Moines North Park, 1899–1908. Went to Wisconsin.

Comley, Ezra. Tyson's Mill, 1868–1870. Residence there without charge, 1870–1878.

Comstock, Davillo W. (New York, 1831.) Oakland, Sergeant Bluffs, 1884–1886. Died, November, 1903.

Conrad, George A. Kingsley, 1896–1898. Later in Nebraska.

Copeland, Jonathan. Dunlap, Shelbyville, 1875–1880.

Cook, Charles H. De Witt, 1884–1885.

Cook, Joseph T. (Ohio, 1826.) Eddyville, Des Moines Plymouth, 1853–1859, Maquoketa, 1869–1872. Died at Sabula, April 18, 1897.

Cook, Levi H. (Wisconsin, July, 1852.) Gowrie, 1894–1896. Died, August 27, 1896.

Cookman, Isaac. (Indiana, 1853.) Ottumwa South, 1904–1907. Went to Oklahoma.

Cooley, F. M. (Wisconsin, 1833.) Wesleyan Methodist. Britt, Cherokee, 1878–1887. Died, June, 1891.

Cooley, H. George. Alton, Lakeview, Ogden, Bondurant, 1896–1900. Went into business.

Cooley, Oramel W. (Massachusetts, 1816.) Glenwood, 1865–1868. Residence to time of death, May, 1889.

Cooper, Joseph C. (Plymouth, Mass., 1820.) Salem, Hillsboro, Cincinnati. Died, August, 1872.

Core, Harley R. Iowa boy. Iowa College, Harmony, Rossie, 1901–1902, Rockford, 1908–.

Corwin, C. L. Grundy Center, 1878–1880.

Cossar, Andrew O. Iowa Falls, 1888–1889. Later in Missouri and California.

Couchman, Thomas B. From Methodist Episcopal Church. Chester Center, 1901–1903. Popejoy, Berwick, 1903–1907. Independence, 1907–.

Countryman, Asa. (New York, 1827.) Universalist, 1853–1857. Iowa Falls, Newell, Parkersburg, Jewell, 1877–1885. Died, August, 1906.

Covey, J. H. Grant, 1871–1875.

Cowan, John W. Tabor, 1885–1894. Eldora, Newton, 1898–1901. Crete, Neb., 1901–.

Cragin, Charles C. (Rhode Island, 1841.) McGregor, 1875–1883. Later pastorates, Illinois and California.

Craig, Daniel. Native of West Virginia. Brighton, 1864–1868. Later at "College Farm."

Cramer, Frank L. "Settlement Work" in Des Moines, 1896–1911.

Crane, Edward P. Central City, Emmetsburg, Brighton, De Witt, Mitchell, 1885–1895.

Crang, Frederick. (England.) Church of England. Surgeon, British Navy. In practice in New York and Illinois. Began preaching in 1866, Columbus, City; Franklin 1867–1873. Died in Oregon, September, 1906.

Crawford, Otis D. (Dubuque, 1842.) Three years in army service. Wounded at Vicksburg. One year at Iowa College, Hampton, 1872–1874. Nevin, Good Hope, Orient, Gem Point, Polk City, Hartwick, 1900–1904.

Crawford, Sidney. (Massachusetts, 1841.) Lyons, 1875–1885. Went South and then back to Massachusetts.

Cressman, Abraham A. (Pennsylvania, 1849.) Farragut, 1904–1906. Returned to Nebraska.

Crofts, George W. (Illinois, 1842.) Council Bluffs, 1885–1892. Beatrice, Neb., 1892–1905. Died, West Point, Neb., May, 1909.

Croker, George H. (England, 1863.) Whiting, Larchwood, Green Mountain, 1893–1906. Retired to farm.

Croker, John. (England, 1857.) Cincinnati, Golden, Kingsley, Lakeview, 1888–1900. Went to Nebraska.

Cross, John. (Massachusetts, 1797.) Residence College Springs, 1860 to time of death in 1885.

Cross, Moses K. (Danvers, Mass., 1812.) Tipton, Washington, Waverly, 1855–1871. Died, March 12, 1902. See Chapter XIII.

Crossland, George E. (Ohio, 1861.) Cincinnati, 1899–1900. Died, December 6, 1903.

Crosswell, Micah S. Independence, Hull, 1884–1887.

Cruzan, John A. Early life at McGregor, Charles City, 1872–1873. Later in Honolulu.

Cumings, John M. (Ohio, 1848.) Percival, Exira, Spencer, Anita, Dunlap, Sheldon, Baxter, Denmark, 1874–1910. Farragut, 1910–. See Chapter XVI.

Cummings, Origin. (Vermont, 1812.) One of the founders of Tabor. Percival and Exira, 1861–1864. Died, August, 1864.

Curtis, Lucius. (Connecticut, 1812.) Lyons, 1871–1874. Died, Hartford, Conn., February, 1901.

Cushman, Charles E. Born in Grinnell, June, 1870. Iowa College, Avoca, Victor, Anita, 1901–1911.

Cushman, Job. (Massachusetts, 1797.) Started Iowa M. R. Fund. Residence, Grinnell, 1867 to death in 1878.

Cutler, William A. Of Jacksonville, Ill. Clear Lake, 1882–1883. Later in Minnesota.

Dana, Malcom. (Connecticut, December, 1869.) Maquoketa, 1904–1909. Returned to New England.

Dane, Charles. Quasqueton, Center Point, 1872–1877.

Darling, Marc W. (New York, 1844.) Sioux City First, 1886–1900. Blenco, Ill., 1900–1910.

Dascomb, Harry N. (Woodstock, Vt., 1870.) Port Huron, Mich., 1900–1907. Grinnell, 1907–1910. Cleveland, Ohio, 1910–.

Davidson, David E. (Connecticut, 1815.) Monona, 1854–1863. Grinnell residence, 1870–1883. Died, 1886.

Davidson, William E. Algona, 1888–1896. From that date to 1911 in Wisconsin.

Davis, Increase S. (Massachusetts, 1897.) New England pastor, twenty-eight years. Nevin, 1860–1864.

Davis, M. E. Long Creek (Welsh), 1878–1881.

Davies, Daniel D. Ottumwa South (now Plymouth), 1901–1904.
Davies, James. Salem, 1891–1895.
Davis, Joseph W. Monticello, 1891–1895. Also a few months at Keosauqua.
Day, Ernest E. Native of Minnesota. Northfield College, Spencer, 1902–1909; Cedar Falls, 1909–.
Deakin, George B. Peterson, Prairie City, 1904–1906.
Dean, Benjamin A. Garnavillo, Sibley and "region round about," 1869–1878.
Dean, Edward B. (India, 1866.) Clinton, 1899–1905. Northfield, Minn., 1905–.
Dean, Frederick A. De Witt, Strawberry Point, 1901–1905.
DeForest, Henry S. Native of New York. Des Moines, Council Bluffs, Waterloo, 1866–1878. See Chapter XII.
DeLano, Marcus. From Methodist Episcopal Church. Rodney, 1892–1893. Returned to the Methodists.
Delevan, G. E. Maquoketa, 1856–1857.
De Long, T. Weston, Hastings, 1880–1880.
De Mond, Abraham L. Buxton, 1905–1910.
Denney, Wilson. (Aurora, Ill., 1858.) Clinton, 1886–1889; Charles City, 1898–1907. Cedar Rapids, 1907–.
Depew, Arnett. De Witt, 1895–1898. Back to Illinois.
DeRiemer, William E. (Illinois, 1839.) Celyon, 1867–1878. Denmark, New Hampton, Miles, etc., 1882–1890.
Dettmers, Carl A. Born in Germany. America, 1891. Muscatine German, 1904–.
Dickenson, Samuel F. (Massachusetts, July, 1839.) Newton, 1884–1890. Died in Colorado, August 7, 1897.
Dikeman, Charles F. (Prussia, 1847.) Hillsboro, Salem, Nora Springs, Rockford, Forest City, 1874–1887.
Dickerson, Orson C. Boonsboro, Garden Prairie, 1870–1878. Returned to Illinois.
Dickinson, Daniel S. Marion, 1858–1860.
Dickinson, George R. Cedar Rapids, 1892–1896. Returned to New England.
Dilley, Alex B. (Pennsylvania, 1819.) Bentonsport, 1849–1852. Later, New York, Pennsylvania and Florida. Died, September 29, 1893.
Dimon, Oliver. Keosauqua, 1853–1855. Carried to New England home to die.
Dodd, Augustus R. Wesleyan Meth. College Springs, Montour, 1896–1906.
Donaldson, David. Ocheyedan, 1894–1896.

Dorn, William H. New Hampton, German, 1893–1899.

Dorsey, G. N. Quasqueton, 1878–1880.

Douglass, Clinton. (Cornwall, Vt., 1845.) Civil War; American Missionary work, Rockwell, Des Moines Pilgrim, 1890–1899. Died, Ceres, Cal., December, 1906.

Douglass, Francis J. (Connecticut, 1832.) Missionary to Jamaica, Toledo, Union, Humboldt, Ames, Olds, 1882–1899. Died, May, 1909.

Douglass, Harlan Paul. (Osage, 1871.) Iowa College. Blairsburg, Manson, Ames, 1891–1900. Later, Springfield, Mo.; American Missionary Association superintendent; American Missionary Association secretary.

Douglass, Roscoe D. (Wisconsin, 1876.) Iowa College. Victor, Dunlap, 1901–1908, Oroville, Cal., 1908–.

Douglass, Newell F. Newell, Garner, Eagle Grove, 1893–1899. Went to Episcopalians.

Douglass, Thomas. Fort Dodge, Durant, 1872–1878.

Douglass, Truman O. (Illinois, 1842.) Osage, 1868–1882. H. M. Secretary, 1882–1907. Associate, 1907–.

Douglass, T. Orville, Jr. (Osage, 1873.) Iowa College. Davenport Beth., Eagle Grove, 1897–1903. Des Moines North Park, 1910–.

Downs, Charles A. Little Rock, 1902–1904.

Drake, Francis E. Eagle Grove, Belle Plaine, 1899–1903.

Drake, Mary E. Evangelistic and missionary work, 1894–1896.

Drew, Charles E. Salem, Strawberry Point, Danville, 1899–1907.

Dungan, George W. Fontanelle, 1879–1880.

Dungan, Thomas A. Grinnell, assistant pastor, 1908–1911.

Dunham, Warren. (Vermont, 1822.) Episcopal and Methodist Episcopal. Larchwood Berwick, Wittemberg, Kellogg, Gem Point, 1888–1896. Died in Wyo., July, 1908.

Dunton, Abram L. Lamoille, Shell Rock, Winthrop, Gilbert, Belmond, 1895–1904.

Durant, Edward. Weaver, Oak Grove, 1893–1896. Left the denomination.

Dutton, Aaron. Preached for six months at Burlington in 1843.

Dutton, Horace. Eddyville, 1868–1870.

Dutton, Thomas. (Connecticut, 1812.) Georgia, Ill., Farmington and Bentonsport, in 1843. Died, March, 1885.

Dwight, M. Everett. (Hadley, Mass., 1841.) Fairfield, 1879–1888. Died, New York, September, 1907.

Dyas, Joseph P. (Massachusetts, 1848.) Baxter, Nora Springs, Salem, 1893–1897.

Eakin, John Alex. Cresco, New Hampton, 1902–1909.

Eaton, Cyrus H. (Vermont, 1822.) Prairie City, 1868–1871; Farragut, 1875–1877. Died, 1902.

Eaton, Edward D. (Lancaster, Wis., 1851.) Newton, 1876–1880. President Beloit College, 1885–.

Eastman, Alpha M. Monona, 1849–1852.

Edson, Henry K. (Hadley, Mass., 1822.) Denmark Academy, 1853–1879, Iowa College, 1879–1892. Died, 1906.

Ek, Henry E. Ottumwa Swedish, 1909–.

Eells, Dudley B. (Connecticut, 1829.) Farmington, Webster, Cincinnati, Lucas Grove, Sabula, 1866–1876. In 1911 residing at Payson, Ill.

Eells, Samuel E. Grandview, 1909–.

Egerland, Franz. Sioux City German, 1890–1891.

Elliott, Asa S. Cincinnati, Belknap, Mt. Hope, Georgetown, 1872–1880.

Elliott, Franklin. Monona, Eagle Grove, Manson, 1886–1892.

Ellsworth, Alfred A. Waterloo, 1871–1876.

Elser, Jacob W. (Ohio, 1838.) Lutheran training. Jewell, Edgewood, 1892–1895. Died, 1898.

Ely, Edward L. Rockwood, 1896–1899. Went into business.

Emerson, Fred C. Cincinnati, 1884–1885.

Emerson, Oliver. See Chapters III, XIII, XIV and others.

Emerson, Thomas P. Marion and the Wapsipinecon country, 1840–1841. See Chapter III.

Ethridge, Albert. Resided in Des Moines in the '80s without charge.

Evans, Chamber W. Givin, 1896–1899.

Evans, David E. Gomer, 1888–1892.

Evans, D. Ellis. Larchwood, Lewis, 1896–1902.

Evans, Evan J. (Wales, 1811.) Williamsburg, 1858–1872. Died at Williamsburg, January 18, 1884. See Chapter VII.

Evans, Thomas W. Long Creek Welsh, 1856–1861. Died there, 86 years of age.

Evans, James J. Old Man's Creek, 1902–1904.

Evans, Walter A. (Illinois, 1859.) Cherokee, 1886–1888. Later in Illinois and Massachusetts. Retired, Plainfield, Ill.

Ewell, Edwin. Clarion, Denmark, Nashua, 1894–1904. Moved to Minnesota.

Ewell, John L. Clinton, 1871–1874.

Everest, Asa E. (Peru, N. Y., 1821.) Belle Plaine, 1878–1880. Residence, Grinnell, 1880–1895. Much of this time agent Bible Society. Residence, Council Bluffs, 1895–1899. Died, April, 1899.

Eveland, Samuel. (Ireland, 1846.) Wayne, Hickory Grove, Reinbeck, Ionia, 1884–1894. Died, 1898.

Everts, Henry S. Grandview, 1904–1906. Returned to Wisconsin.

Fairbanks, Arthur. Professor in State University, 1901–1906.

Fairfield, Fred W. Professor, Tabor College, 1882–1891.

Fairfield, M. W. Lyons, 1864–1865. Pastorates in Ohio and Illinois, before Iowa. Later in New England.

Farwell, Asa. (Dorset, Vt., 1812.) Bentonsport, 1866–1870. Professor Doane College, 1877–1878. Died in Vermont, 1888.

Fasteen, Karl G. Ottumwa Swedish, 1896–1897.

Fath, Jacob. (Germany, 1840.) Muscatine German, 1882–1889. Des Moines, 1903–1904. Treynor, 1904–.

Fawkes, Francis. (England, 1838.) See Chapter XIV.

Ferner, John W. (Ohio, 1847.) Mitchellville, Prairie City, Grundy Center, Postville, Storm Lake, Hampton, 1880–1900; Tabor, 1904–1910. Went to Nebraska.

Ferris, Walter L. (Illinois, 1852.) Cherokee, 1889–1902. Returned to Illinois.

Fetteroff, J. F. Des Moines Pilgrim, 1900–1902.

Ficke, Hermann. Dubuque Immanuel. Began in 1868. Still pastor at time of death, June 4, 1911.

Fifield, Lebbeus B. (Maine, 1826.) Durango, Manchester, Cedar Falls, 1855–1870. Nebraska, 1870–1880. Died, 1906.

Finger, Charles F. (Germany, 1840.) Davenport, German, 1893–1899 and 1909–1910. Retired, 1910.

Fish, Henry S. (New York, 1816.) Baptist minister, forty years. Fontanelle, Nevin, 1878–1881. Died, August, 1894.

Fisher, Charles F. (Pennsylvania, 1873.) Clinton, Le Mars, 1905–1910, Tabor, 1910–.

Fisher, Herman P. (Massachusetts, 1854.) Clarion, 1890–1892. Churches in Minnesota, 1892–.

Fisher, Alfred. Alden, 1902–1904.

Fisher, Jesse L. Lewis, 1904–1907. Later pastorates in South Dakota and Nebraska.

Fisk, Franklin L. Garner, Elkader, Sioux Rapids, 1892–1903.

Fiske, John B. (New York, 1828.) Anamosa, 1876–1887. Bonne Terre, Mo., 1888–1902. Died, March, 1907.

Fiske, Pliny H. (Vermont, 1854.) Clay, Galt, 1902–1906, Mitchellville, 1906–.

Fitch, Lucius R. Formerly Methodist Episcopal. Washta, Milford, Ocheyedan, Lakeside, 1886–1897.

Fleury, Peter. See Chapter V.

Flint, Edgar E. (Ohio.) Creston, 1900–1908. Later in California and Montana.

Foote, William W. (Ohio, 1831.) Professor, Tabor College, 1878–1880. Died, Kidder, Mo., July, 1895.

Foster, John. Lyons, 1902–1904.

Foster, Lucien M. Retired M. E. Joined Mitchell Association in 1891. In 1911 was 94 years of age.

Foster, Roswell. (New Hampshire, 1824.) Newton, Ottumwa, Winthrop, Independence, 1857–1882. Died, 1892.

Foster, William C. Percival, 1870–1872.

Fowle, Hanford. Perry, 1885–1886.

Fox, Almon K. (Pennsylvania, 1835.) Denmark, 1885–1892. Still residing at Denmark in 1911.

France, Parvin M. (Ohio, 1852.) From U. B. Church. Eldon, Miles, Ionia, 1901–1907.

Francis, George A. McGregor, 1901–1907.

Francis, S. J. (Kentucky, 1819.) Lyons and De Witt, 1849–1851. Chariton, 1851–1851. Died, June, 1865.

Frankfurth, H. Dubuque German, 1864–1867.

Freeman, Hiram. (Vermont, 1811.) Blairstown, 1867–1869. Lived at Ames and Sioux City without charge. Died, June, 1896.

Freeman, Marsten S. Newell, Waucoma, 1889–1894.

Frey, J. M. Lawler, Troy, Golden Prairie, 1872–1877.

French, Alvan D. (Vermont, 1814.) Eddyville, 1856–1862. Died, 1866.

French, Charles R. Postville, 1858–1867.

French, Charles L. Primghar, 1900–1902.

French, Ozro. (Vermont, 1807.) Missionary in India. Bentonsport, Knoxville, Franklin, Blairstown, Fairfax, 1851–1865. Died, September 28, 1865.

Frisbie, Alvah L. (Delavan Co., New York, 1830.) Des Moines Plymouth pastor and emeritus, 1871–. See Chapter X.

Frizzell, John W. Came from Wisconsin. Sioux City, 1905–1907. Later in Texas and Washington, D. C.

Frost, D. D. Le Mars, 1873–1876.

Frost, Merle A. Miles, Waucoma, 1897–1907. Went to Washington.

Frost, Willard J. Sloan, 1909–1910. Returned to Nebraska.

Frowein, Abraham. Davenport German and Sherrill Mound, 1849–1855.

Gale, Clarence R. Marshalltown, 1893–1899. Later, City Missionary, Seattle, Wash.

Gale, William P. Genoa Bluffs, Williamsburg, 1856–1862.

Gales, Thomas P. Alton, 1904–1906.

Gallagher, LeRoy E. (Conrad, Ia., 1878.) From M. E. Church. Green Mountain, 1909–.

Gardner, William. De Witt, 1907–1910.

Gates, Charles H. Fairfield, Washington, Oskaloosa, 1851–1868.

Gates, George A. (Vermont, 1851.) Upper Montclair, 1880–1887. President, Iowa College, 1887–1900. Later pastor Cheyenne; president, Pomona and president of Fisk.

Gates, Hiram N. (New York, 1820.) Yankee Settlement, Delphi, Almoral, Earlville, 1850–1862. Later general missionary in Minnesota, and Superintendent Home Missions, Nebraska. Died, 1901.

Gaylord, Reuben. Danville, Mt. Pleasant, 1838–1855. See Chapters III and XI.

Geddes, S. J. (Ohio, 1849.) Methodist Protestant. President, Iowa Conference. Began Congregational pastorate at Knoxville, January 1, 1910.

Geer, Herman. (Vermont, 1818.) Nevin, 1878–1879. Died at Tabor, January, 1892.

Geiger, J. W. Harlan, Mason City, Oskaloosa, Marion, 1887–1897.

Gemmell, George. (New York, 1812.) Missionary A. M. A. in Iowa, 1856–1863. Died, Quasqueton, June, 1864.

George, David M. Williamsburg, 1905–1909.

George, Jesse C. Dickens, Webster, Olds, 1895–1903.

Gerhardt, Otto. (Germany, 1885.) Evangelical Association. Congregational: Des Moines German, 1897 to death in 1899.

Gibbs, Charles C. (Connecticut, 1820.) Earlville and Cedar Falls, 1865–1887. Died, St. Louis, Mo., May, 1891.

Gifford, William H. Colesburg, 1908–1909.

Gilbert, James B. (Vermont, 1826.) Lucas Grove, Lansing, Maquoketa, Mason City, Toledo, Buckingham, Rockford, 1860–1880. Died, March, 1894.

Gilbert, Simeon. Native of Vermont. Ames, 1868–1869. Editor Advance. Still in Chicago.

Gilmore, Charles E. Washta, Primghar, 1901–1906; Rock Rapids, 1906–.

Gilmore, J. Bellevue, 1874–1877.

Gist, Nathan. (Marion, 1885.) Began his first pastorate at Humeston, 1909.

Gist, William W. (Ohio, 1849.) In Civil War. Coe College, 1881–1887; Marion and Osage, 1887–1889; Coe, 1899–1900; Normal, 1900–.

Glover, John F. (Pennsylvania, 1845.) Civil War, 38th Wisconsin. Ocheyedan, 1908–1910. A lawyer.

Gonzales, John B. (Allison, 1870.) Cedar Rapids Beth. Marion, Union, 1895–1902. Later pastor in Louisiana, and superintendent Home Missions in the South.

Gonzales, Frank C. Lakeside, Kellogg, Buffalo Center, 1901–1910; Traer, 1910–.

Goodenow, Smith B. (Maine, 1817.) Jefferson, 1867–1870. Died, Battle Creek, Ia., March, 1897.

Gordon, Henry. (Massachusetts, 1855.) Professor, Iowa University, 1900–1909. Died, September, 1909.

Gorton, Philo. Edgewood, Strawberry Point, Newell, Waverly, Kellogg, Quasqueton, Sumner, Farnhamville, 1880–1900.

Graf, John F. Davenport German, 1864–1873.

Granger, Charles. Crawfordsville, Crooked Creek, etc., 1844–1846.

Grassie, Thomas G. (Scotland, November 31.) Keokuk, 1880–1883. Superintendent Home Missions, Wisconsin, 1883 to death, 1898.

Graves, Alpheus. (Massachusetts, 1815.) Edgewood, Iowa Falls, Bradford, Lansing, Eldora, Big Rock, etc., 1854–1884. Died, Memphis, Tenn., 1894.

Graves, Arthur G. (Minnesota, 1876.) Iowa College, Corning, 1904–1908; Fairfield, 1909–.

Grawe, John F. (German, 1845.) Educated, Bradford Academy. Polk City, 1879–1881. Died in Nebraska, January, 1882.

Gray, John. (Native of England.) Avoca, Parkersburg, Sergeant Bluffs, Sibley, 1883–1895.

Greenaway, Brandon. Britt, 1906–1910.

Gregg, William C. Green's Grove, 1889–1893.

Griffiths, Evan. Old Man's Creek, 1859–1863.

Griffith, William R. Berwick, Williamsburg, 1891–1896; Hiteman, 1906–1907.

Grinnell, Joel E. Monona, Castana, Garden Prairie, 1902–1909.

Grinnell, Josiah B. (Vermont, December, 1821.) Residence, Grinnell, 1854, to death, March 31, 1891. See Chapter XII.

Grinnell, Sylvester S. (Ohio, 1850.) Des Moines Pilgrim, Rockford, 1883–1887. Died, December, 1897.

Grob, Gottfried. (Switzerland, 1858.) Sherrill's Mound, 1892–1899.

Grout, Samuel. (Vermont, 1819.) Inland and Big Rock, Monroe, 1856–1869. Died, April, 1904.

Grove, Jacob F. Wilton German, 1897–1901.

Gurney, John H. (Maine, 1821.) Humboldt, 1878–1880. Died, December 7, 1898.

Guernsey, Jesse. (Connecticut, 1822.) Dubuque, 1853–1855. Superintendent Home Missions, 1857, to death, December 1, 1871. See Chapter X.

Guynne, Fred H. Clear Lake, 1888–1890.

Gyr, R. Sherrill's Mound, 1869–1871.

Haecker, M. Claude. Jewell, Shell Rock, 1899–1901.

Halbert, Charles T. (Maine, 1864.) Hartwick, Blairsburg, Lakeview, Avoca, Gilbert, Nora Springs, 1899–1909. Ionia, 1909–.

Hales, John J. (England, 1845.) In ministry, thirty-three years before coming to Iowa. Centerdale and Olds, 1906–1909.

Hall, Ransom B. Hiteman, Prairie City, 1903–1906. Went into business.

Hall, Samuel A. Ordained, 1861. Boonsboro, without charge, 1891–1901. Died, 1908.

Hallock, Joseph A. (Peru, N. Y., 1811.) Salem, 1867–1868; Exira, Oldfield, Stanton, 1879–1883.

Hambleton, Ira D. (Ohio, 1868.) Van Cleve, Popejoy, 1899–1901. Later in Alabama and California.

Hamlin, Cyrus. Council Bluffs, 1878–1884. Later, Beloit, Wis., and A. M. A. work.

Hamlin, Homer. Residence, Grinnell.

Hamilton, J. A. Davenport, 1867–1870. Returned to New England.

Hamilton, Charles S. Orient, Elliott, 1887–1890.

Hammond, Charles L. Gilman, 1898–1903.

Hancock, Charles. (Massachusetts, 1833.) Calmar, Conover, Stacyville, Strawberry Point, Alden, 1868–1880. Since 1880, a physician at Denmark.

Hand, Leroy S. (New York, 1839.) Wayne, Crawfordsville, Polk City, Ogden, 1870–1881, Ottumwa South, Eddyville, Sioux Rapids, Postville, Runnells, Clay, Van Cleve, 1883–1911. Residence after 1908 at Grinnell.

Hanley, Charles S. Childhood at Tabor. Independent Evangelist, 1887–1904. Council Bluffs, People's Church, 1908–.

Hannant, Norrison E. Waucoma, 1899–1902.

Hanscom, Fred L. (Maine, 1870.) Sibley, Moville, Ionia, Garner, 1891–1902. Later in Illinois.

Hanscom, George L. (Maine, 1862.) Sheldon, New Hampton, 1890–1898. Later in New York and Florida.

Hanson, John H. (Sweden, 1873.) Centerville Swedish, 1908–.

Hardcastle, William. Iowa Falls, 1907–.

Harper, Almer. (Indiana, 1826.) Sabula, Sterling, Le Claire, 1855–1866.

Harlow, Lincoln. Lewis, 1863–1865.

Harrah, Charles C. (Ohio, January, 1841.) Iowa College, Monroe, 1875–1878; Newton, 1890–1898; Des Moines Greenwood and Pilgrim, 1898–1902. Died, April, 1903.

Harris, Bertha J. From Schauffler Training School. Assisted at Bear Grove, etc.

Harris, Rupert W. Elliott, Bear Grove, Orient, 1891–1899. Later in Ohio.

Harrison, James. Beacon, 1889–1897.

Harrington, Charles E. (Concord, N. H., 1846.) Dubuque, 1882–1885. Returned to New England.

Hartsough, D. M. Exira, Avoca, Mason City, 1885–1889. Later an evangelist.

Hartsough, William W. (Fayette, Iowa, 1863.) U. B. Ministry, 1894–1899. Congregational, Doon, Exira, 1901–1903.

Harvey, William F. (New Hampshire, 1827.) Webster City, Riceville, 1864–1877. Continued to preach in destitute neighborhoods in Wright County until his death, December, 1889.

Haskell, Jotham S. Mt. Pleasant in 1857 and Council Bluffs, 1858. No more in Iowa.

Haskett, Charles A. Corning, 1902–1903.

Haskins, Benjamin F. (New York, 1822.) Amity (College Springs), 1856–1861. Died, April, 1887.

Hassell, Richard. (Leeds, Eng., 1820.) Primitive Methodist, 1848–1850. Congregational pastorates in Wisconsin, 1855–1860. In Iowa, Kel'ogg, Eddyville, Fairfax, 1870–1887. Died in 1899.

Hathaway, George W. (Massachusetts, 1807.) Residence at Grinnell, 1860–1861. Died, July, 1891.

Hawley, Henry K. Sloan, 1901–1904. Went to Wisconsin.

Hawley, Z. Kent. (Connecticut.) Dubuque, 1839–1841. Returned to New England. Died, Memphis, Tenn., after the War.

Hayes, Gordon. Many years pastor in Connecticut. Brighton, 1860–1864. Died, Muscatine, 1874.

Hayward, W. H. (Boston, 1805.) Le Claire, Cass, Magnolia,18 56–1873. Died at Magnolia, 1876.

Hazen, W. W. Baxter, Madison Co. First, Prairie City, 1888–1894.

Healy, J. W. Iowa City, Ottumwa, 1875–1878.

Heap, Allison R. (Kewaunee, Ill., 1879.) Teaching to ministry, Whiting, 1907–.

Hebard, George D. A. (Vermont, 1831.) Presbyterian, Clinton, Iowa City, 1858–1861. Congregational, Iowa City, Oskaloosa, 1866–1870. Died at Oskaloosa, December 14, 1870. See Chapter X.

Hein, George. (Russia, 1875.) Wilton College, Lansing Ridge, 1905–1906, Sherrill, Durango, 1907–.

Helfenstein, Roy C. (Fairfield, Ia., 1885.) Student, Des Moines College. Adelphi, 1907–.

Helms, Reuben C. Grant and Sutherland, 1882–1885; Washta, 1899–1901.

Helms, S. D. (New York, 1815.) Andrew, West Union, Lima, 1850–1873. Died, March, 1888.

Hemmenway, Samuel. (New Hampshire, 1809.) Brighton, Salem, 1858–1865. Died, October, 1893.

Hempstead, Carl W. (Ohio, 1872.) Woden, Eddyville, 1902–1908. Victor, 1908–.

Henderson, Arthur S. Salem, Shenandoah, Atlantic, 1901–1910; Muscatine, 1910–.

Henderson, John R. (New Hampshire, 1872.) Pastorates, Vermont, Wisconsin, Minnesota, Clear Lake, Iowa, 1909–1911. Moved to Florida.

Henderson, John H. Marshalltown, 1890–1893.

Henn, Jacob. (Germany, 1835.) Evangelical Association. Des Moines, Chicago, Muscatine, 1893–1901. Died, February 20, 1903.

Henry, F. Edmunds. (Emmetsburg, 1873.) Iowa College, Garner, 1905–1908, Belle Plaine, 1908–.

Herbrechter, F. Sabula, 1871–1873.

Herr, Horace D. (Indiana, 1852.) Served U. B. Church. Congregational in Iowa, Muscatine, Ames, 1897–1905; Humboldt and Weaver, 1905.

Herrick, H. Martyn. Charles City, 1893–1895.

Herrick, Stephen L. (Vermont, 1800.) Crown Point, 1826–1853; Grinnell, 1855–1860. Died at Grinnell, July, 1886.

Herron, George D. Burlington, 1891–1893. Professor, Iowa College, 1893–1900.

Hertel, Arthur F. Davenport German, 1892–1893.

Hess, Carl V. (Germany, 1818.) Missionary in Clayton County, 1847 to death, June, 1855.

Hess, Carl. (Clayton County, 1855.) Iowa College, Sherrill, Davenport, 1884–1889. General Missionary, 1890–1895. Secretary Wilton College, 1895–1900. Then moved to Kansas.

Hess, Henry. (Germany, 1840.) Fort Atkinson and New Hampton, German, 1867–1892. Died, October, 1908.

Hetzler, Henry. Sherrill's Mound, Grandview, Muscatine, Pine Creek, 1872–1882.

Heu, de Bourch. Dyersville, 1858–1866.

Heyward, James W. Clear Lake, 1897–1903. Billings, Mont., and then to Episcopal Church.

Hicks, George C. Red Oak, 1870–1871.

Hicks, Frank B. Clear Lake, 1890–1893; Lyons, 1895–1897. Became a physician.

Hicks, William C. Jewell, Union, Cromwell, Steamboat Rock, 1889–1900.

Higganbotham, T. M. (Kentucky, 1868.) Postville, 1902–1904. Later pastorates in Ohio and Illinois.

Hill, Edwin S. (Ohio, 1837.) Grove City, 1866–1869; Atlantic, 1869–1905. Residence in California.

Hill, James J. Member of the Iowa Band. See Chapters IV and X.

Hill, Virgil B. (Tabor, 1869.) Tabor College, Waucoma, Mitchellville, Allison, Rockwell, 1894–1907; agent, Tabor College, 1909–.

Hilliard, D. Lee. Decorah, Earlville and Almoral, 1893–1898.

Hilton, W. H. College Springs, 1888–1890.

Hindley, George. Avoca, 1875–1880.

Hines, Herbert H. (Nebraska, 1890.) Iowa University. Centerdale, 1909–.

Hinckley, Abbie R. Forest City, Riceville, 1889–1893.

Hinman, Herbert J. (Wisconsin, 1872.) Lewis, Mt. Pleasant, 1902–1906; Cresco, 1906–.

Hitchcock, A. B. (Massachusetts, 1814.) Illinois College. Davenport, 1841–1843. Many years at Moline, Ill., where he died, December, 1873.

Hitchcock, George B. (Massachusetts, 1812.) Oskaloosa, Eddyville, Lewis, 1853–1861. Exira and Harrison, 1863–1865. Died in 1872.

Hix, Lemon B. (Ohio, 1854.) U. B. pastorate, Muscatine, eleven years; Eagle Grove, Marshalltown, 1903–1910; Waterloo, Plymouth, 1910–.

Hobart, Milo. (New York, 1831.) Residence, Mt. Pleasant, 1873–1888. Supply work. Died, February, 1889.

Hobbs, William A. (Ohio, 1849.) Pastorates, Illinois and New York. Traer, 1899–1904. Died, April 20, 1904.

Hock, A. S. Parkersburg, Elkader, 1904–1907.

Hodgdon, Frank W. (Massachusetts, 1868.) Pastorates, Michigan and New Jersey; Des Moines Plymouth, 1903–1911.

Holbrook, Ira A. Sioux Rapids, 1903–1905; Toledo, 1907–1908. Went back to U. B. Church.

Holbrook, John C. (Vermont, 1808.) Dubuque, 1842–1853, 1855–1863. Later in New York and California. Died, August, 1900.

Holcombe, Gilbert T. Glenwood, 1883–1887. Steamboat Rock, 1903–1904.

Holman, Edwin C. Oskaloosa, 1892–1895.

Holman, Edward E. H. Perkins, Sioux City Pilgrim, Elma, Radcliffe, Stuart, 1892–1901.

Holmes, John A. Farnhamville, Toledo, 1898–1904. Later in California and Illinois.

Holmes, Otis H. (Clay, Ia., 1869.) Cresco, 1896–1901, Algona, 1901.–Iowa Legislature, 1906, 1908 and 1910.

Holmes, Thomas H. Clay, 1865–1872. Died at Clay, June 4, 1872.

Holway, John W. Centerdale, 1904–1904.

Holyoke, William E. (Ohio, 1821.) Illinois, 1850–1885. Eldon, West Burlington, Bentonsport, 1886–1890. Died in Chicago, December, 1903.

Horner, John W. Belknap, 1876–1878; New Hampton, Independence, Valley Junction, 1891–1902.

Hooker, Amos H. Ogden, 1903–1904. Went to California.

Hoover, Frank W. (Newtonville, Ia., 1869.) Belknap, Cincinnati, 1892–1895. Drowned in 1906.

Hopkins, Fred E. (New York, 1857.) Dubuque, 1891–1900. Englewood, Chicago, 1900–1910.

Horine, Stephen D. (Wisconsin, 1858.) Primghar, Grant, Castana, Ogden, 1888–1896. Stricken with paralysis in 1896, but still living at Whittier, Cal., in 1911.

Horn, Charles H. Principal Grinnell Academy, 1902–1911.

Horne, John F. Independence, Peterson, Washta, 1886–1903.

Hotzie, William H. Independence, Allison, 1904–1906. Went into school work.

Houghton, Amasa H. (Vermont, 1801.) Lansing, 1863–1875. Residence, Lansing, 1856–1884. Died, July, 1884.

House, Albert V. Glenwood, Otho, Manson, Lawler, 1862–1875. Died in 1875.

House, R. E. Waucoma, Lamoille, 1903–1904.

Houston, Albert S. (Denmark, 1851.) Academy, Iowa College. Micronesia, 1882–1885; Clarion, Gilman, 1886–1893. Died, March, 1899.

Howie, Robert. (Scotland, 1875.) Golden Prairie, 1905–1906.

Hoyt, Henry N. (New York, 1848.) Charles City, 1883–1886. Later Oak Park and New England. Died at Boston, November, 1910.

Hoyt, James S. (Connecticut, 1830.) Eighteen years at Port Huron, Mich. Keokuk, 1884–1890. Died, March 4, 1890.

Hudson, J. M. Bradford, Earlville, 1872–1875.

Huffman, S. J. Lamoille, Aurelia, Riceville, 1904–1910; Baxter, 1910.

Hughes, Isaac C. Long Creek, 1875–1877. Beacon, 1881–1884.

Hughes, Robert W. (Wales, 1841.) A Calvinistic Methodist until 1883. Polk City, Crocker, Prairie Hill, Des Moines Moriah, 1883–1887. Pastor at large, 1887–1889. Agent Bible Society, 1889–1898. The next ten years supplied here and there.

Huget, J. Percival. (Fort Dodge, 1873.) Teacher, Coe College and State University. Pastorates: Cedar Rapids, 1903–1907; Galesburg, Ill., 1907–1910, Detroit, Mich., 1910–.

Hurlbert, Sanford. West Union and Fayette, 1859–1860.

Hurlbut, Joseph. (Vermont, 1793.) Fort Atkinson, 1857–1874. Died, April, 1874.

Hulbert, Jay M. (Vermont, 1860.) Clinton, 1895–1899. Later in Minnesota and Illinois.

Humphrey, Chester C. Cass, College Springs, 1863–1869; Waucoma, Wayne, Hickory Grove, Cincinnati, Cromwell, 1884–1889.

Humphries, Oliver M. (New Providence, Ia., 1875.) Silver Creek, Keck, Colesburg, Oto, 1901–1904.

Hunt, Theo. C. Riceville, 1904–1909. Later in Illinois.

Hunter, George F. (Quasqueton, Ia., 1855.) Hawarden, 1887–1889. Died, October, 1891.

Hunter, Hamilton D. Cherokee, 1902–1904. Later in Missouri.

Hunter, Robert. Clay, Columbus City, Nevinville, 1855–1872. Died, 1872.

Hurd, Fayette. (Michigan, 1835.) Pastorates in Michigan. In Iowa, Montour and Cherokee, 1868–1878. Later, Michigan and Missouri.

Hutchinson, Horace. One of the Iowa Band. Burlington, 1843–1846. See Chapters IV and V.

Hutchinson, John C. Iowa City, 1859–1859. Returned to New England.

Hurst, George B. Perry, 1889–1889.

Hyde, Charles H. Knoxville, 1904–1907.

Ijems, William E. (Ohio, 1830.) Founded Iowa Institute for Deaf and Dumb at Iowa City and was the principal, 1854–1863. Pastor, Iowa City, 1871–1874. Died, April, 1893.

Irwin, C. S. Anita, 1873–1875.

Jackson, William. Ocheyedan, Golden Prairie, 1902–1905.

James, George W. Hiteman, 1901–1903.

James, John. (Cornwall, Eng., 1880.) Westfield, 1908–.

James, Lydia I. Otho, 1905–1907.

James, Thomas I. Galt, Otho, 1902–1905.

Jamison, Robert W. (Canada, 1855.) Elliott, Cromwell, Sioux City, Mayflower, 1883–1897. Evangelist, 1897–.

Jansen, Jacob E. Alvord, 1907–.

Jenkins, David. Bloomfield, Monticello, 1877–1881.

Jenkins, James. Long Creek, 1901–1903.

Jenkins, David I. De Witt, 1886–1887.

Jenkins, Thomas P. Pastorates, New York, Ohio and Missouri; Long Creek, 1909–.

Jewell, George C. (New York, 1844.) Lewis, Creston Pilgrim, Kellogg, Chester, 1892–1907.

Johnson, Brent. General Missionary among the Scandinavians, 1885–1890.

Johnson, Lorenzo C. Britt Scandinavian, 1888–1890.

Johnson, P. Adelstein. (Iceland, 1868.) Tabor College. Iowa pastorate, Ottumwa, 1900–1907. Home Missionary secretary, 1907–.

Johnson, William J. LeMars, 1897–1900. Springfield, Ill., 1900.

Johnston, Frank L. Valley Junction, Mount Pleasant, 1896–1904. Went to Missouri.

Johnston, William G. Center Point, Peterson, Newell, Milford, 1891–1903.

Jones, Abram. Williamsburg, 1896–1902.

Jones, Amos. (Manchester, Eng., 1835.) Colesburg, Dyersville, Fairfax, Rock Rapids, 1874–1883. Died, 1886.

Jones, Cadwalader. Beacon, 1874–1879.
Jones, Daniel. Monticello, Fairfax, 1865–1870.
Jones, Darius E. (New York, 1815.) See Chapter XI.
Jones, Irvin M. Givin and Beacon, 1884–1888.
Jones, John A. Foreston and Florence, 1864–1871.
Jones, Jay J. Parkersburg, 1903–1903; Salem, 1905–1907; Marion, 1909–.
Jones, John E. (South Wales, 1828.) Pastorates, Pennsylvania and Ohio. Iowa: Long Creek, Old Man's Creek, 1882–1894. Residence, Iowa City, 1890–.
Jones, James T. (England, 1862.) Mansfield College. Pastorates in Pennsylvania, 1897–1908; Iowa City, 1908–.
Jones, Lemuel. (Manchester, Eng., 1833.) Bellevue, 1865–1866. Other pastorates East and South. Died, July, 1902.
Jones, Morris M. Old Man's Creek, 1856–1859.
Jones, Newton I. Mount Pleasant, 1877–1878.
Jones, Richard T. Correctionville, Sioux Rapids, 1902–1908; Clinton, 1908–.
Jones, Paul W. (Michigan, 1871.) Belmond, 1909–1910; Alden, 1910–.
Jones, Samuel. (North Wales, 1829.) Long Creek, Gomer, Cleveland, 1872–1887. Died, February, 1904.
Jones, Tudor. (North Wales, 1804.) Came to United States, 1846; Dubuque, 1856; Georgetown and Beacon, 1861–1865. Died, November, 1893. He was the father of Amos and Lemuel.
Jones, William. (Manchester, Eng., 1841.) Center Point, Salem, Eldon, Larchwood, 1886–1896. Died at Larchwood, May, 1896.
Jones, William Hugh. (North Wales, 1845.) Pastorates, Wales and Pennsylvania. Long Creek, 1888–1890. Died, May, 1908.
Jordan, Albert H. (Fairfield, Ia., 1879.) Mason City, 1905–1907. St. Louis, Mo., First Church, 1907–.
Judiesch, Frederick W. (Prussia, 1820.) Pine Creek, Grandview, Davenport, 1853–1892. Died, May, 1900.
Judkins, Benj. Keokuk, 1868–1870.
June, Franklin S. Native of Vermont. Vacation work, 1883. Corning, Charles City, 1884–1888. Died at Charles City, March 19, 1888.
Kasson, Jas. H. Almoral, 1858–1860.
Kaufman, Wm. H. Fairfax, Strawberry Point, 1886–1888, Cresco, 1890–1891, Hull, 1894–1896.
Kaye, A. Cato. Oskaloosa, 1899–1907. Returned to the Presbyterians.
Keagy, Franklin W. Lewis, Harlan, 1907–1909.
Keeler, Azra B. Cass, Tripoli, Earlville and Almoral, Waterloo Union, 1902–1908.
Keeler, Ernest M. Silver Creek, Keck, Colesburg, 1904–1907.

Keith, Wm. A. (Maine, 1810.) Maquoketa, Tipton, Decorah, Brookfield, 1846–1866.

Kennedy, Joseph R. (Belfast, Ireland, 1828.) Salem, Glasglow, Clay, 1858–1865.

Kennedy, Wm. M. (Scotland, 1879.) Gilman, 1909.

Kent, Aratus. See Chapters II and IX.

Kent, Everts. (Benson, Vt., 1843.) Eldora, Victor, Dunlap, 1889–1905. Back to Vermont.

Kent, Lawrence G. (England, 1860.) Muscatine, Emmetsburg, Le Mars, 1895–1904. State Sec'y, Y. P. S. C. E.

Kent, Thos. Waucoma, Lawler, Earlville and Almoral, 1878–1885. Died, 1910.

Kent, Wm. Otho, Fort Dodge, Iowa Falls, etc., 1857–1862.

Kenyon, Fergus L. (Scotland, 1833.) Iowa City, 1878–1885. Later Pres. Col. in Fort Dodge, Principal Academy and Pastor in Illinois. Died, 1902.

Kenyon, Frank E. Denmark, 1895–1897.

Kern, Andrew. Grandview, 1878–1886. Minden, Lansing Ridge, New Hampton, etc., 1891–1906.

Kerr, Robt. (Scotland, 1829.) Mitchell, 1878–1881. Later in Illinois, Kansas and Wisconsin. Died, June, 1890.

Kershaw, C. H. Hull, 1896–1898.

Keyes, Chas. H. (Canada, 1858.) Oskaloosa, 1886–1890. Ravenwood Chicago until death in 1897.

Kidder, Sam'l T. "A Wisconsin Man." McGregor, 1910–.

Kimball, Edw. P. See Chapter XIV.

Kimball, Edw. (Iowa, 1850.) Iowa. Col. Hastings, 1878–1880. Miles, on farm, 1880–1909. Later residence, in Illinois.

Kimball, Jas. P. (Townsend, Vt., 1828.) Keokuk, 1855–1859. Returned to N. E. Died, May, 1882.

King, B. Garnavillo, 1871–1874. Died in 1875.

King, Henry D. (New York, 1823.) Magnolia, 1856–1863.

King, Willett D. (Iowa, 1868.) Moorland, Mizpah, Allison, Bear Grove, 1895–1903. Later in Nebraska.

Kinzer, Addison D. (Ind., 1845.) Union, New Providence, Hampton, Des Moines Pilgrim, Perry, Lyons, Marion, 1871–1905. Later work in Washington.

Kirkwood, James. (Scotland, 1846.) In M. P. work, 1879–1902. Silver Creek, Keck, Bear Grove, 1902–1907, Cromwell, 1907–.

Klose, Wm. H. (Pennsylvania, 1864.) Mitchell, Manson, Bellevue, Monona, 1888–1899. Later in College work.

Kluckhohn, Edw. F. Grandview, 1892–1894.

Knipe, Samuel. Larchwood, 1897–1898.

Knodell, Jas. P. Eldora, 1879–1883; S. S. Supt., 1883–1884, Mason City, 1885–1888 and 1893–1903. Later in California and Oregon.

Knowles, David. (Manchester, England, 1811.) Long Creek, Old Man's Creek, Flint Creek, Columbus City, Crawfordsville, Wilton, etc., 1845–1879. Nebraska 20 years. Died, 1899.

Ladd, Geo. E. (Vermont, 1865) Robert Col., 1891–1894. Pastorates Vermont and Rhode Island, Red Oak, 1907–1910, Colorado, 1910–.

LaDue, S. P. Anamosa and Cass, Mitchell, Rockford, Rock Grove, Ulster, Irving, Plymouth, 1855–1870.

LaDue, Thos. Waterloo, 1857–1858. Joined the Free Methodists.

Lamb, Geo. C. Marshalltown, 1882–1886. Joined the Presbyterians.

Lamb, H. B. Burr Oak, 1873–1875.

Lambley, Morley. Emmetsburg, 1905–1908. Went south, but returned in 1911.

Lamphear, Walter C. (Connecticut, 1866.) Masonville, 1894–1895. Returned to Connecticut.

Lane, Bradford B. (Canada, 1838.) Highland, 1873–1883. Residing on farm near by in 1911.

Lane, Daniel. One of the Iowa Band. See Chapters IV and XII.

Langdon, Geo. M. (Connecticut, 1834.) Illinois, New York and Massachusetts. Washington, Iowa, 1872–1873. Died, September, 1895.

Langpaap, Henry. Grandview, Pine Creek, Davenport, Garnavillo, Lansing Ridge, etc., 1859–1868.

Lansborough, John. Gaza, Runnells, Bear Grove, 1900–1904.

Larkin, Wallace. Chapin, 1899–1900, Oakland, 1903–1905.

Latham, Ernest R. Fort Dodge, 1894–1897

Lavender, Robt. F. Hartwick, Polk City, Gilman, 1884–1898. S. S. Work 1898–1903. Wittemberg, 1903–.

Lawrence, Harris N. Grand River, Buffalo Center, 1889–1894.

Lawrence, H. O. Madison Co. First, Grand River, Orient, 1891–1895.

Lawson, Francis. Brighton, Clay, Durant, Moville, 1882–1891. Later in Nebraska and California.

Leavitt, Wm. (Maine, 1829.) Maine, Vermont, Minnesota, Monticello, Fayette, 1870–1878. Later in Nebraska. Died, Oct., 1904.

Lee, Frank T. Muscatine, 1892–1894. Returned to Illinois. Later in Washburn, Col.

Lee, Vinton. Galt, 1900–1902, Cedar Rapids, Bethany, 1905–1907, Onawa, 1907–.

Leeper, Edw. A. (Dover, Ills., 1847.) Red Oak, 1884–1889. Later in New York and Ohio.

Lees, Henry. Waucoma, 1875–1878.

Leichliter, Albert M. (Pennsylvania, 1851.) U. B. 1884–1891. Larchwood, Runnells, Peterson, Aurelia, Gowrie, Ruthven, 1891–1902. Retired to Spencer but continued supply work.

Leonard, Aaron L. (Pennsylvania, 1812.) Gen'l Miss'y, 1847–1850. Danville, 1856–1863. Died in New York, July, 1900.

Leonard, Abner. Father of Aaron. Residence in Iowa, without charge from 1845 to time of death in 1857.

Lewis, David R. (Wales, 1825.) Supplied at Beacon and Givin early '70s. Died, January, 1892.

Lewis, Franklin C. Castana, Gaza, Primghar, 1895–1904.

Lewis, G. W. Old Man's Creek, 1850–1854.

Lewis, Thos. G. Blairsburg, 1891–1893.

Lewis, Wm. D. (Wales, 1883.) Former pastorate in Pennsylvania, Maquoketa, 1909.

Lewis, Wm. W. (Iowa, 1859.) Waucoma, 1889–1893. Later in Minnesota. Died, 1901.

Little, Chas. (Connecticut, 1819.) Iowa pastorates, 1874–1888, at Corning, Lewis and Clay. Died, August, 1892.

Little, Wilbur G. Blencoe, Allison, Lakeview, 1894–1898. Became a physician.

Littlefield, Ozias. (Massachusetts, 1803.) See Chapters VII and XI.

Litts, Palmer. (New York, 1835.) Iowa pastorates, 1874–1904 at Lansing, Central City, Waucoma, Union, Orchard, Miles and Stillwater, Popejoy and Dinsdale. Died, July, 1906.

Lloyd, John. Moville, 1900–1901.

Locke, Robt. J. (Ontario, 1876.) Redfield College, Illinois, 1901–1907, Ottumwa, 1907–.

Lockridge, Geo. C. (Kentucky, 1845.) Center Point, 1877–1892. Later, Kansas and Wisconsin. Died, 1903.

Long, Henry H. Bondurant, 1895–1898. Residence Des Moines, 1898–.

Long, Harry B. Iowa Falls, 1889–1890.

Long, Geo. O. Bondurant and Linn Grove, 1905–1907.

Loomis, Aritas F. Postville, Garden Prairie, 1882–1887.

Loos, Wm. (Wisconsin, 1872.) Sherrill, Durango, Davenport, 1900–1907. Later in Minnesota and South Dakota.

Loring, Asa T. Manchester, Osage, 1860–1868. Deceased.

Losey, John B. Des Moines Pilgrim, 1902–1907.

Lower, David M. (Indiana, 1859.) Agency, 1898–1906. Webster, 1907–.

Lowery, John B. Harrison, (Dunlap,) 1866–1867.

Lowry, Oscar. An independent Evangelist residing in 1911 at Cedar Falls.

Ludden, W. W. Magnolia, 1855–1856.

Luxford, Frederick. Magnolia, Washta, 1904–1905.

Lyman, Addison. (Massachusetts, 1813.) Illinois, 1847–1854, Geneseo Sem., Sheffield, 1854–1868, Kellogg, 1868–1870. Died at Grinnell, May 7, 1902.

Lyman, Chas. N. (Connecticut, 1835.) Pastorate in Connecticut; served in the Civil War. Iowa pastorates Dunlap, Onawa, Alden, 1868–1902. Died at Alden, July, 1905.

Lyman, Henry M. (Illinois, 1858.) Iowa Col. Summers, 1887 and 1888 in Iowa work. Denmark, 1910.

Lyman, Timothy. Lansing, 1850–1855.

Lynde, Chas. E. Home Des Moines; Iowa Col. Summers, 1906 at Rockford; Manchester, 1907–1908.

Lyon, Asa P. (New York, 1837.) M. E. churches in New York and Massachusetts. In Iowa, 1884–1888, at Perry and Rock Rapids. In 1911 residing in New York.

MacLeod, Alex. (Canada, 1858.) Glenwood in 1880. Died, March, 1896.

Macnab, Donald R. Sabula, McGregor, 1870–1872.

Madulet, J. B. Dubuque and Sherrill's Mound German, 1849–1851.

Magoun, Fred H. (Bath, Me., 1852.) Iowa Col. Gilman, Newburg, Storm Lake, 1878–1885. Died, April, 1885.

Magoun, Geo. F. (Bath Me., 1821.) Davenport, Lyons, 1855–1864. Pres. Iowa Col., 1865–1884. Died, 1896.

Mallory, Ira O. Otho, 1907–1909, Manson, 1909–.

Mannhardt, E. G. L. Wilton German, 1894–1897.

Manson, Albert. (Canada, 1803.) Marion, 1854–1858. Central City, 1858–1864. Quasqueton, 1864–1871 and 1883–1884. Died, September, 1888.

Manwell, B. F. Lawler, 1873–1874. Died in office.

Marble, Wm. H. (New Hampshire, 1822.) Waterloo, 1865–1868. Grundy Center, 1872–1874. Died, September, 1903.

Marks, Julius. Kellogg, Blairsburg, 1890–1895.

Marsh, Alfred F. (Massachusetts, 1837.) New Hampshire and Illinois. Fairfield, 1892–1899. Supplied Hiteman, Strawberry Point, West Burlington and Clay. Died, March, 1909.

Marsh, Burton E. (Massachusetts, 1872.) Iowa pastorates, 1901–1910, at Nora Springs, Sloan and Farragut. Later in Nebraska.

Marsh, Chas. E. Soldier River, Mondamin, Center Point and Colesburg, etc., 1884–1887.

Marsh, Geo. Manson, Eldon, 1896–1898.

Marsh, Geo. D. (Vermont, 1844.) Iowa Col., Miss'y, Turkey, 1872–.

Marsh, Geo. L. Iowa Col., Valley Jct., Alden, 1903–1906. Later in California.

Marsh, Hammond L. (Grinnell, 1858.) Iowa Col., Genoa Bluffs, Victor, Fairfield, Denmark, 1886–1895.

Marsh, Geo. L. Magnolia, 1883–1885.

Marsh, John T. (Connecticut, 1825.) Le Claire, 1855–1856. Died, March, 1884.

Marsh, Robt. L. (Pennsylvania, 1860.) Humboldt, Weaver, Burlington, 1896–1906. Died, August, 1906.

Marshall, Chapman A. (Dublin, 1838.) Burr Oak, Postville, New Hampton, Nashua, Clinton, McGregor, 1871–1900. Died, June, 1906.

Marshall, Chas. G. (Cresco, 1872.) Dickens, Britt, 1900–1906. Corning, 1908–.

Marsolf, C. A. Sioux City, Riverside, 1904–1906. Dickens, 1909–.

Martin, Benj. F. Burlington, 1909–1910. Marshalltown, 1910–.

Martin, Cyril P. Cedar Rapids, Bethany, 1901–1904.

Martin, David R. Sioux Rapids, 1908.

Martin, E. H. Reinbeck, 1878–1880.

Martin, John L. Moorland, Mizpah, Galt, 1904–1908. Dinsdale, 1908–.

Martin, Samuel A. Iowa Col., Van Cleve, Lamoille, Rowan, Orchard, etc., 1884–1906.

Marvin, Chas. S. Riceville, 1868–1870.

Marvin, John T. (New York, 1849.) Iowa Col., Anita, Corning, 1893–1897. Shell Rock, 1904–1906. Pastorates also at Van Cleve and Cincinnati. Lakeview, 1909–.

Mason, Jas. D. (New York, 1838.) Iowa, 1864–1910. Died, February 1, 1910. See Chapter XIV.

Mason, O. H. L. Shell Rock, Green Mountain, Reinbeck, 1895–1901.

Mason, Phillip H. Corning, 1899–1902.

Mather, J. A. Bruce, Bear Grove, Harlan, Garner, 1891–1907.

Mather, Joseph. (Pennsylvania, 1800.) Red Rock, Elk Creek, Fontanelle, 1853–1862. Died at Red Rock.

Mathews, Luther P. Garnavillo, Yankee Settlement, Colesburg, Postville, 1855–1878. Died in Nebraska, March, 1909.

Maxwell, Thos. Ionia, 1902–1903. Returned to the M. E. Church.

May, Nelson H. U. B. Minister. Berwick, 1903–1906. Later in South Dakota.

McArthur, Henry G. McGregor, 1859–1860.

McCleary, Owen L. Ionia, Elma, Mitchell and Olds, 1899–1905.

McClelland, Thos. (Ireland, 1846.) Denmark Academy, 1875–1877. Prof. Tabor, 1880–1891. Pres. Forest Grove, 1891–1900. Pres. Knox Col., 1900–.

McConnell, Alex. S. (Ohio, 1838.) Presbyterian pastorates, 1868–1872. Congregational pastorates Missouri and Kansas, 1872–1876. Cresco,

1876–1890. Deadwood, S. D., 1890–1899, Wesley, 1899–1900. Died at Webster City, June, 1903.

McCord, John D. (Illinois, 1834.) 22 years a Presbyterian. 22 years Congregational pastor and evangelist. Gowrie, 1904–1906. In 1911, residing at Lake City.

McCord, Robt. L. (Illinois, 1830.) Pastorates in Illinois for nearly 40 years. After 1890, residence Lake City. Supplied at Lake View, Silver Creek and Keck. Died, December, 1909.

McClure, Edw. S. Hummeston and Eldon, 1901–1904. Runnells, 1908–1909.

McCorkle, W. A. (Iowa, 1858.) M. P. pastor two years. Orient, Tripoli, 1904–1909. Died, May, 1909.

McCorkle, E. R. (Iowa, 1868.) Baxter, Orient, Central City, Preston, 1901–1910.

McDermid, Duncan. (Toronto, 1824.) Presbyterian minister. Supplied Fontanelle, Sabula, 1889–1893. Died, 1897.

McDougal, Geo. L. Kelley, 1900–1901.

McDuffee, Sam'l V. (Vermont, 1835.) Wayne (Olds), 1868–1870. Returned to New England. Died, February, 1904.

McIntosh, Chas. H. (New York, 1852.) Anita, 1880–1882. Died in Wisconsin, November, 1906.

McKinley, Chas. E. (Anita, 1870.) Iowa Col., Cedar Rapids Bethany, 1891–1892. Pastorates in Maine and Connecticut.

McKinley, Geo. A. Westfield, Genoa Bluffs, Shell Rock, Rockford, 1899–1905.

McLauren, Jas. H. Anamosa, 1902–1904. Started the new building.

McLoney, John N. (Ohio, 1848.) Iowa Col., Sioux City, 1877–1878. Returned to South Dakota. Died, March, 1884.

McLeod, Norman. Humboldt, 1878–1879.

McMurray, Joseph E. Brighton and Washington, 1856–1857. Returned to Illinois.

McNamara, John E. Rock Rapids, 1880–1882, Sioux City Pilgrim, Sloan, Onawa, 1887–1903.

McNeel, A. W. Dinsdale, Mitchell, Arion, Garden Prairie, 1894–1905.

McSkimming, David D. Silver Creek and Keck, Whiting, Forest City, 1898–1904.

Mead, Willis W. Clarion, Sibley, 1884–1886. Foreign Missionary, 1886–.

Melvin, Chas. S. Riceville, 1868–1870. Returned to the Presbyterians.

Menzi, Ernest U. Polk City, 1901–1902.

Merriam, John. New Hampton, 1881–1882.

Merrill, James G. (Massachusetts, 1840.) Kansas pastorate, 1866–1869. Supt. Kansas, 1870–1872. Davenport, 1872–1882. Pastorates in

St. Louis and Portland, Me. President Fiske U., 1899–1908. Somerset, Mass., 1908–.

Merrill, Orville W. Anamosa, 1862–1870. See Chapter X.

Merrill, Thos. (Virginia, 1817.) Free Presb. Ch. Wittemberg, 1854–1861. Congregational pastorates, Wittemberg, Fairfield, Bloomfield, etc., 1865–1887, Wittemberg, Baxter, 1885–1887. Died, 1899.

Merrithew, Frank. (Keokuk, 1864.) Ellsworth, Jewell, Lincoln, 1906-1908.

Mershom, Jas. R. (Kentucky, 1815.) Marion, 1852–1853. Residence Newton, 1854 to time of death July, 1901.

Messmer, W. S. Belle Plaine, 1875–1876.

Michael, Albert. Kingsley, 1891–1894.

Miles, Milo N. (Connecticut, 1807.) Ministry in Michigan and Illinois. Declining years in Iowa. Died, July, 1901. For a time before his death the oldest Yale Graduate of class, 1831.

Miller, Mrs. Eva K. Agency City, 1897–1898.

Miller, Samuel A. Eldon, 1893–1897. Later in Illinois.

Miller, Jacob G. Manchester, Alden, Nora Springs, 1882–1893. Retired.

Milligan, Henry F. (Pennsylvania, 1868.) Reformed Episcopal pastorates. Congregational in Chicago, 1906–1910. Dubuque, 1910–.

Millikan, Silas F. (Ohio, Sept., 1834.) McGregor, Maquoketa, Mason City, Anamosa, Kingsley, 1873–1905.

Mills, Harlow S. (Clay, Ia., 1846.) Denmark Academy, Iowa Col., Dunlap, 1877–1883. Later, Oregon, South Dakota, Illinois, Michigan.

Mills, Henry. Independence, 1868–1870.

Milne, Geo. Creston Pilgrim, Fontanelle, 1904–1909.

Minchin, Wm. J. (Massachusetts, 1865.) N. B. and Massachusetts. Ames, 1906–.

Mintier, James H. (Iowa, 1860.) Pastorates in Minnesota and Kansas. Polk City, 1904–.

Mitchell, Ammi R. (Maine, 1826.) Salem, 1856–1857. Farmington, 1862–1863. Died, May, 1900.

Mitchell, Jas. J. Wittemberg, Chester Center, Prairie City, De Witt, 1883–1907.

Monroe, Benj. F. See Chapter XI.

Moody, Calvin B. (Pastorates in Vermont.) Osage, 1888–1892. Later Minneapolis and N. E. President Oklahoma College, 1910–.

Moore, Adna W. Blairsburg, Manson, Reinbeck, 1895–1904. Later in Colorado.

Moore, Chas. A. (Ontario, 1860.) Pastorates Wisconsin and Illinois, 1898–1903. Davenport, 1903–1910. Died, January 17, 1911.

Moore, John F. Clear Lake, 1903–1908, Manchester, 1908–.

Moore, Mark E. (Indiana, 1838.) Many years a Methodist. Belknap, 1900–1906. Died, March, 1906.

Moore, W. Howard. Sibley, 1904–1907.

Morach, Jacob. (Switzerland, 1859.) Avoca German, 1897–1904. Later in Nebraska and South Dakota.

More, Edwin. Clinton, 1891–1895. Returned to Illinois.

Morley, John H. Magnolia and Sioux City, 1866–1876. Winona, Supt. H. M. S., Minnesota. Pres. Fargo College, New England pastorates.

Morong, Thos. (Alabama, 1827.) Iowa City, 1856–1858. Later in New England. Died, Boston, April, 1894.

Morse, Chas. H. Rock Rapids, Cedar Rapids Bethany, Muscatine, 1884–1889.

Morse, Jas. E. Webster, 1872–1881.

Mosher, Albert E. (Wisconsin, 1860.) Creston Pilgrim, Hastings, 1887-1889. Died, January, 1895.

Mote, Henry W. College Springs, 1892–1894. Returned to England.

Moulton, Ezra C. (Quebec, 1829.) Fayette, Mason City, New Hampton, Humboldt, Ames, Shenandaoh, Red Oak, Corning, 1876–1899.

Moulton, Rowland C. Runnells, Des Moines Moriah, 1893–1896.

Moxie, Chas. H. Alton, Avoca, 1907–1910.

Mumby, Robt. Fayette, Dinsdale, Golden, Quasqueton, Pleasant Prairie, 1888–1906. Died, September 20, 1908.

Munger, Earl A. Van Cleve, Jewell, 1904–1906. Went to Oberlin Sem. Later, Washington.

Musil, John. Iowa City, Luzerne and Vining Bohemian, 1888–1891.

Myers, Benj. F. (Iowa, 1867.) Elliott, Bear Grove, Blairsburg, Garner, Miles, 1896–1909, Lewis, 1909–.

Nelson, Chas. E. Britt Scandinavian, 1910–. Born in Wisconsin, 1871. Gradated from Chicago Sem.

Nelson, Geo. W. Silver Creek and Keck, 1892–1894.

Nelson, John W. Toledo, 1895–1898. Kewanee, Ills., 1898–.

Newcomb, Aaron S. Pattersonville (Hull), 1882–1886. Later Wisconsin and California.

Newhall, Charles. Postville, Tipton, 1880–1885.

Nichols, Annie O. Sioux City Riverside, 1895–1901. Later Miss'y work in city.

Nicholas, D. B. Warren, Lee Co., 1849–1853.

Nine, L. Walter. Mitchellville, 1905–1906. Returned to U. B. Church.

Noble, Chas. (New York, 1847.) Pastorates, New York, New Jersey, A. M. A. work, Charles City, 1888–1893. Prof. I. C. 1893–.

Norris, John S. (Isle of Wight.) Evangelistic work and pastorates in Iowa, 1883–1892 and 1899–1900. Died, 1907.

North, Wm. C. (Ireland, 1876.) Pastorates in Michigan, 1897–1906. Prairie City, 1909–.

Northrop, Joseph A. (New York, 1810.) Residence Otisville, 1860 to time of death 1880.

Northrop, Bryon W. (Pennsylvania, 1877.) Alexander, 1904–1906, Farnhamville, 1906–.

Nourse, Robt. (England, 1841.) Pastorates in England, Illinois and Wisconsin, Mount Pleasant, 1873–1874. Died, 1902.

Nutting, John K. (Massachusetts, 1832.) Polk City, Bradford, Monticello, Glenwood, 1858–1873, Glenwood again, 1890–1895, Buffalo Center, Thompson, Gaza, Sioux Rapids, College Springs and Farmington, 1895–1904. Later in Florida.

Nyhan, Joseph E. (St. Louis, Missouri.) Iowa Col., Van Cleve, 1905–1908, Hartwick, 1908–1909. Then to Harvard.

Nystrom, John O. Ottumwa Swedish, 1891–1896.

Oadams, Thomas S. Lyons, Maquoketa, Keosauqua, 1887–1896.

Oakey, James. Cresco, 1891–1893.

Ogilvie, Daniel M. Earlville and Almoral, Oakland, Ionia, 1893–1901.

Ogle, Wm. H. (Ohio, 1848.) U. B. connection, 1871–1891, Silver Creek and Keck, 1906–1909.

Olds, C. Burnell. Buffalo Center, 1902–1903. Foreign Miss'y Work, 1903–.

Olmstead, Julian H. (New York, 1868.) South Dakota pastorates, Milford, 1903–1906, Clarion, 1906–.

Olssen, Carl F. Ottumwa Swedish, 1901–1904.

Orth, Andrew. Davenport Bethlehem, 1893–1896.

Orvis, Gurney M. Native of Ohio. Nevinville, Winthrop, 1880–1894. Dubuque Summit, 1894–.

Osborn, Wm. H. Webster City, 1862–1864.

Osborne, Naboth. (Cornwall, England, 1871.) Pastorates, New York, Illinois, Burlington, 1906–.

Osgood, Robt. S. (Des Moines, 1873.) Iowa Col. Nebraska, Indiana, Belle Plaine, 1903–1908. Seattle, 1908.

Osthoff, Eugene. Muscatine, 1900–1906. Returned to the Lutheran Ch.

Owens, John T. Des Moines Moriah, 1879–1881.

Owens, Owen. Long Creek, 1868–1871.

Oxley, Chas. G. (Iowa, 1870.) Woden, Lamoille, Dickens, 1901–1907. Peterson, 1907–.

Packard, Theophilus. Mount Pleasant, 1855–1858.

Packard, N. Luther. (Massachusetts, 1857.) Nashua, Ionia, Bassett, Chickasaw, Buffalo Center, Riceville and McIntire, 1886–1904. Genl. Miss'y, Nebraska, 1904–.

Paddock, Geo. A. Keokuk, 1901–1906. Idaho, Oregon, 1906.

Page, Merritt B. Chicago Sem., Nashua, 1870, May–Sept. Died, September 6, 1870.

Palmer, E. B. Born in Canada. Raised a Methodist. Pastorate, Lamoille, 1909–1910.

Palmer, Edward S. (Maine, April, 1827.) Pastorates in New England, Waverly, 1865–1867. Nebraska, Pennsylvania, etc. Died, August, 1908.

Palmer, Geo. W. (New York, 1819.) Pastorates in Ohio. Polk City, Ogden, Carroll, 1865–1878. Died, May, 1878.

Palmer, John A. Sheldon, 1876–1877.

Pardun, Wm. B. (Iowa, 1879.) Parkersburg, 1909.

Parker, Alex. (Scotland, 1829.) Polk City, Humboldt, Mitchell, Parkersburg, Miles, Preston, 1870–1885. Died, December, 1885.

Parker, G. Russell. (Michigan, 1887.) First pastorate Alexander, 1909.

Parker, Henry W. (New York, 1822.) Pastorates New York and Massachusetts, Prof. Iowa Col., 1865–1870, 1879–1889. Died, November 1903.

Parker, Jas. E. Sabula, 1908–1910.

Parker, J. Homer. Storm Lake, 1875–1875. Later in Kansas and Oklahoma.

Parker, Leonard F. (New York, 1825.) Public Schools Grinnell, 1856–1859; Iowa Col., 1859–1870, State Univ., 1870–1888, Iowa Col., 1888–1889. Prof. Emeritus, 1898–.

Parks, Wm. U. Belmond, 1904–1909. Allison, 1909–.

Parlin, Jonathan B. Stacyville, 1867–1869.

Parmelee, Horace M. (New York, 1815.) Ohio and Wisconsin. Last ten years retired at Iowa Falls. Died July, 1880.

Parmenter, Chas. O. (New York, 1831.) Army, 1862–1865. Garden Prairie, Cromwell, Kelley, 1874–1880. Died, December, 1880.

Parsons, Chas. Moville, 1898–1900. Returned to Illinois.

Parsons, James. Primghar, Harlan, 1898–1904. Later in Minnesota and Missouri.

Patch, Isaac P. Le Mars, 1885–1887. Later Pres. Redfield Col.

Patten, Wm. A. (New Hampshire, 1815.) New England, 1847–1858. Maquoketa, 1858–1859, Williamsburg, 1865–1869. Other short pastorates. Returned to New Hampshire and died where born, April, 1905.

Paul, Benj. F. Tipton, Elma, 1888–1889.

Paulu, Anton. (Bohemia, 1845.) Soldier, Merchant, Assistant to Doctor Clark at Prague, Missionary in Illinois, Nebraska, Vining and Luzerne, 1893–.

Paxton, Robt. F. Correctionville, Sloan, Earlville and Almoral, 1898-1903.

Payne, Wm. B. Orient, Victor, 1891–1897. Later in Nebraska and Kansas.

Pease, Frank W. Native of Maine. Central City, 1902–1907. Postville, 1907–.

Pedersen, Jans H. (Jutland, 1866.) New Jersey and Maine. Britt, Wesley and Flatten, 1903–1908.

Peebles, Geo. (Scotland, 1849.) Shenandoah, 1892–1899. Returned to Illinois. Later in California.

Peet, Josiah W. (Enosburg, Vt., 1808.) Fontanelle and Nevin, 1867–1885. Died, April, 1892.

Peet, Stephen D. Cresco, 1866–1867.

Pell, Thos. (Manchester, England, 1825.) Sibley, 1881–1883. Ocheyedan, 1889–1891. Died in Ohio, Aug., 1896.

Penfield, Homer. Native of New York. Knoxville, Quincy, Nevin, 1856–1858.

Penfield, S. Riceville and Wentworth, 1877–1879.

Penniman, Henry M. Keokuk, 1891–1895. Later Professor Berea Col.

Penwell, W. W. New York, Wayne Co., 1872–1874.

Perkins, Chas. E. (Indiana, 1853.) Pastorates in New York and Massachusetts. Iowa City, 1892–1896, Keosauqua, 1896–1911.

Perkins, Geo. G. (Mass., 1833.) Ames, Avoca, Oakland, Spencer. 1875–1890. Some supply work after that. Before coming to Iowa labored in Massachusetts and Missouri.

Perry, Frank S. Hartwick, 1892–1893. Big Rock and Blencoe, 1904–1908.

Peterson, Chas. W. (Sweden, 1862.) Centerville, 1898–1905. Later in Pennsylvania.

Pettigrew, Nina D. Red Oak South, 1894–1895. Later in Nebraska and Washington.

Phillip, W. L. College Springs, 1876–1878.

Pickett, Joseph W. (Andover, Ohio, 1832.) Mount Pleasant, 1863–1869. H. M. Supt., 1869–1878. See Chapter X.

Pierce, Lucius M. (Massachusetts, 1861.) Golden, Riceville, Reinbeck, Rockford, Sioux City Mayflower, 1888–1907, Primghar, 1907–.

Pierce, Wm. Bentonsport, 1856–1858.

Pinch, Pearse. (England, 1850.) Massachusetts, Wisconsin, Texas, Louisiana, Kansas, Missouri and Illinois. Fairfield 1904–1908. Huron, South Dakota, 1910–.

Pinkerton, David. (New Hampshire, 1813.) Wisconsin and Kansas. Green Castle, Iowa, 1868–1870. Residing Grinnell, 1877–1884. Died, December, 1886.

Pinkerton, Henry M. Native of Wisconsin. Alton, Cass, 1902–1905.

Pinkerton, Wm. B. Born, Wisconsin, August, 1861. Mitchell, Waverly, Rock Rapids, Newell, 1889–1903. Later Minnesota and Oregon.

Pipes, Abner M. Sioux City Pilgrim, 1891–1892, Nora Springs, 1897–1898.

Pitzer, Howland H. Toledo, 1908–1909.

Platt, M. Fayette. (Connecticut, 1822.) Pacific Junction, 1866–1874. Later and in Kansas and California. Died, July, 1898.

Plasted, Wm. Shenandoah, 1878–1880.

Poague, Geo. G. (Ohio, 1809.) Wittemberg, 1855–1867. Logan, 1870–1878. Died, January, 1896.

Pollard, Sam'l W. (Turkey, 1856.) Postville, 1884–1896. Returned to Wisconsin. Later South Dakota.

Porter, Giles M. (Farmington, Connecticut, 1815.) Residence Garnavillo, 1857–1888. Pastor 1863–1868. Died, February, 1901.

Porter, Henry W. Des Moines Union, 1904–1910.

Porter, T. Arthur. Maquoketa, 1892–1894.

Potter, L. Eugene. Elma, Toledo, 1894–1900. Percival, 1902–1904. Council Bluffs People's Church, 1908–1908.

Pottle, Wm. A. (Davenport, 1853.) M. E. Minister, 1884–1892. Sioux City Pilgrim, Moville, Onawa, New Hampton, 1897–1903. Died at New Hampton, April, 1903.

Potwin, W. S. (New York, 1831.) Fayette, Monona, Quasqueton, Gatesville, 1872–1887. Residence Independence.

Povey, Jesse. Perry, 1903–1908. Returned to Michigan.

Prentiss, J. H. Native of New York. Joliet, Ill., 1835–1839, Lyons, 1839–1841. Returned to New York.

Preston, Bryant C. (Kansas, 1865.) Whitewater, Wisconsin, Osage, Muscatine, 1899–1910. Spokane, Washington, 1910–.

Preston, Elmer E. Oakland, 1892–1893.

Preston, Edward T. Residence near Baxter, 1868–1903. Supplied occasionally. Died, 1903.

Preston, Hart L. Sioux City Mayflower, Knoxville, 1897–1904. Later in Washington.

Price, Thos. M. Iowa Falls, 1895–1906. Highland, Cal., 1906–.

Prior, Arthur E. (England, 1870.) Pastorates in Michigan. Newell, 1909, Pugh, Elverda, Des Moines Moriah, 1899–1903.

Purdue, Roland W. Cherokee, Le Mars, 1905–1908. Returned to Illinois Died, February, 1908.

Putnam, Glenn H. Humeston, 1903–1910. Went into business.

Pyner, Alfred. Fairfax, 1890–1893.

Quarder, Paul R. Minden, 1894–1896.

Radford, Walter. Magnolia, 1879–1881, Eagle Grove, 1894–1896.

Rainier, Martin T. Eagle Grove, Creston Pilgrim, Kingsley, 1883–1890.

Ralph, Philip H. Came to Iowa from Wisconsin. Reinbeck, 1908–1909, California 1909–.

Ramsey, Wm. G. Born in Ireland. Winthrop, 1902–1908, Eldora, 1908–.

Ransom, Geo. R. Born in Connecticut. Waverly, Webster City, 1870–1881. Died, March, 1900.

Rawson, Griggs H. Orchard, Niles, Stillwater, 1907–1909, Bear Grove, 1909–.

Reed, A. T. (Ohio, February, 1845.) Cedar Rapids, 1880–1881. Evangelist in N. E. and Ohio. Died, March, 1910.

Reed, Ernest E. Lamoille, West Burlington, 1897–1902.

Reed, Julius A. (Connecticut, 1809.) Fairfield, 1840–1844, Agt. H. M. Socy., 1845–1857, Agt. and Treas. Col., 1857–1862. Supt. of Southern Iowa, 1862–1869. Died, August, 1890. Chapter III.

Reed, Marian D. (Ohio, 1860.) Silver Creek, Lakeview, Exira, Glenwood, Humboldt, Eldon, 1890–1908. Oklahoma, 1908–.

Reed, Thos. J. Iowa Falls, Nashua, 1881–1885.

Remington, Eliza M. Woden, 1908–1909–.

Resner, Andrew K. Davenport German, 1889–1892.

Reuth, Jacob. (Switzerland, 1838.) Muscatine, Davenport, Sherrill, Lansing Ridge, 1869–1889. Died, 1889.

Reynolds, Geo. W. Stuart, Osage, 1880–1887. Returned to New England.

Rhodes, Benj. J. (Illinois, 1878.) Lakeview, Blairsburg, Bear Grove, 1902–1909, Oakland, 1909–.

Rhys, Thos. D. Williamsburg Welsh, 1902–1904.

Rice, Albert R. Born in Iowa. Education and service mostly in Wisconsin. Waverly, 1908–.

Rice, G. G. (Vermont, 1819.) Fairfield, 1850–1851. Council Bluffs, 1851–1857. Onawa, 1857–1859. See Chapter VI.

Rice, Othello V. Storm Lake, Knoxville, 1892–1894.

Rice, W. H. Waverly, 1871–1872.

Richards, Jacob P. Keosauqua, 1868–1871. Parkersburg, 1883–1883.

Richardson, C. J. Rockwell, 1878–1880.

Richardson, H. J. (Illinois, 1850.) Edgewood, Quasqueton, 1902–1906.

Ricker, A. W. Jewell, Ellsworth and Lincoln, 1909–.

Rindell, Gilbert. (New York, 1840.) In Civil War, Minnesota, 1874–1875; Toledo; 1875–1877. Died, 1905.

Ripley, Erastus. (Connecticut, 1815.) Iowa Band. Bentonsport, 1844–1848, Iowa Col., 1848–1859. Returned to Connecticut. Died, February, 1870. See Chapters IV and X.

Risser, Arthur. Iowa Col., Franklin, 1886–1889. Later in Minnesota and Wisconsin.

Ritchie, Geo. Big Rock, Cass, 1873–1882.

Roberts, James F. Exira, 1889–1892. Later in Oklahoma.

Robbins, Alden B. (Salem, Mass., 1817.) Muscatine, 1843–1896. Died, December 27, 1896. See Chapters IV and XII.

Robbins, Horace H. (Muscatine, 1846.) Iowa Col., Alden, Postville, 1874–1880. Treas. I. C., 1887–1896.

Robert, Joseph T. Shenandoah, Victor, 1892–1894. Salem, 1903–1905.

Roberts, Bennett. (Connecticut, 1800.) Ohio six years. Marion, Brighton, Clay, Traer, 1846–1876. Died at Toledo, February, 1880. See Chapter XII.

Roberts, Harri P. Old Man's Creek, 1895–1902.

Roberts, Hiram P. Council Bluffs, 1868–1871.

Roberts, John. Gomer, 1906–.

Roberts, O. Jones. (Wales, 1873.) Williamsburg, 1909–1910. Montana, 1910–.

Roberts, Robert E. Williamsburg, Gomer, 1882–1886, Owen's Grove, 1892–1896, Centerdale, 1905–1906.

Robertson, Albert A. Rockwell, Oakland, 1903–1909. Later in Nebraska.

Robinson, Eugene H. Clay, 1908–1909.

Robson, Wm. H. Toledo, 1909–1910.

Rockwell, J. H. Eddyville, 1878–1880.

Rogan, D. H. Newton, 1871–1874.

Rogers, Alonzo. (Michigan, 1844.) Glenwood, 1877–1880. Deaf and Dumb Aslyum, 1880–1883, Dunlap, 1883–1887. Later in Nebraska, Oregon and Washington. Died, July, 1901.

Rogers, Chas. H. (Wisconsin, 1848.) Lansing, 1877–1878. Mason City, 1897–1905, Plymouth, Lincoln, Nebraska, 1905–.

Rogers, Osgood W. (Maine, 1840.) Mount Pleasant, 1883–1900. Oklahoma, 1900–.

Rogers, Samuel J. (New Hampshire, 1832.) Cedar Rapids, 1882–1883. Later in Minnesota. Died, May, 1910.

Rollins, Geo. S. (New Hampshire, 1864.) Davenport Edwards, 1894–1903. Later in Minnesota and Massachusetts.

Rollins, Walter H. (Massachusetts, 1869.) Massachusetts, 1898–1906. Waterloo, 1906–.

Rose, Wm. F. Cherokee, 1870–1875. Michigan, Minnesota, Illinois, South Dakota. Died, February, 1898.

Rosenberger, Henry C. Cleveland, Mitchellville, Perry Independence, Des Moines Greenwood, Bondurant and Linn Grove, 1888–1910.

Rosewarne, J. V. Mitchellville, Milford, 1903–1906.

Ross, John A. Marion, 1864–1872. Returned to New England.

Rouse, L. C. Resided at Grinnell without charge, 1861–1867. Died in 1867.

Rowe, Jas. (England, 1854.) Victor, Genoa Bluffs, Elma, Chester Center, 1888–1900. Later in Wisconsin.

Rowley, Loveland T. (New York, 1822.) Rome, Hickory Grove, Trenton, Crawfordsville, Wayne, Hillsboro, Salem, Danville, 1871–1895. Died, October, 1899.

Rowley, Milton. Albia, Eddyville, 1870–1872.

Ruhl, Levi W. (Pennsylvania, 1837.) Iowa in 1862. Hartwick, 1888–1889. Died, May, 1905.

Russell, Isaac. Buffalo Grove, Bowens Prairie, Monticello, 1857–1865.

Sabin, Joel G. (New York, 1820.) New York, Pennsylvania, Wisconsin, Harlan, Mitchellville, 1879–1889. Died, 1897.

Sabin, L. P. Magnolia, 1881–1883.

Safford, Albert W. (Illinois, 1844.) Kansas, Utah, Wisconsin, Des Moines Pilgrim, 1884–1887. Later in Illinois.

Safford, John. Ohio, Wisconsin. Grinnell, 1885–1888. Crawfordsville, Indiana, 1888–1891. Died in 1891.

Sallenbach, Henry. Lansing Ridge, Muscatine German, 1867–1875.

Salter, Ernest J. B. (London, 1872.) "Followed the Sea." Stenographer in Boston. Began with the Evangelical Association. Madison Co. Churches, Quasqueton, Peterson, Manson, 1895–1904, Canada, 1904.

Salter, Wm. One of the Band. See Chapters IV and XV.

Samson, Caleb. Gomer, 1884–1886.

Sands, John D. (England, 1815.) Keosauqua, Quincy, Belmond, 1855–1908. Died, March 7, 1909. See Chapter IX.

Sands, W. D. Keosauqua, 1854–1855.

Sargent, Geo. W. (New Hampshire, 1833.) New Hampshire, Massachusetts, Wisconsin, Michigan, Minnesota, 1859–1890. Preston, Bellevue, Dubuque North Church, 1890–1897. Died, January, 1905.

Sattler, Ferdinand. Avoca German, 1904–1909.

Sauerman, Wm. E. (Iowa, 1857.) Hartwick, Olds and Hickory Grove, Cincinnati, Belknap, Stacyville, Blencoe, Rodney, Washta, 1889–1910, Garner, 1910–.

Savage, D. F. Stacyville, 1863–1864. Returned to New England.

Sawyer, Rufus M. (Maine, 1820.) Iowa City, Anamosa, Le Mars, 1869–1873. Died in 1873.

Scarritt, Wm. R. Fayette, Marshalltown, 1884–1890.

Schearer, John. Muscatine and Sherrill's Mound German, 1865–1869.

Scherff, Frank C. F. Muscatine and Minden German, 1901–1906.

Schmidt, Philip. Davenport German, 1899–1901.

Schneider, Jacob. Pine Creek, 1870–1871, Lansing Ridge, 1889–1894.
Schumaker, Wm. W. Creston Pilgrim, 1902–1903.
Schwimley, Wm. A. Native of Iowa. Wyoming, Nebraska, Illinois, Anita, Shenandoah, Sibley, 1902–1910.
Scott, Jas. W. Lamoille, 1891–1895.
Scottford, Henry C. (Michigan, 1849.) Kansas, Michigan, Connecticut, Illinois, Nashua, 1896–1898. Illinois, 1898–.
Scull, Jas. H. (Pennsylvania, 1850.) M. P. 1873–1904. Popejoy, Woden, Orient, 1904–1909.
Seccombe, Chas. H. (Minnesota, 1868.) Sibley, Ames, Waterloo, 1896–1906. Later California.
Seccombe, Sam'l H. Born in Minnesota. Davenport Beth., 1901–1904.
Sedgwick, Arthur H. Nashua, Belle Plaine, 1891–1900. Returned to N. E.
Seeley, Wm. Galt, Westfield, 1898–1903. Ogden, Centerdale, 1906–1909. Went into medical practice.
Seil, Herman. Wilton Church and College, 1901–1904. Later Pres. Redfield Col.
Sexton, Wm. C. (New York, 1832.) Lewis, 1867–1869. New Jersey, Pennsylvania, New York, Vermont, 1871–1889. Died, August, 1908.
Sharp, J. B. Mount Pleasant, Glenwood, 1878–1882.
Sharpley, Geo. H. Mitchellville, Chester Center, 1883–1888.
Shatto, Chas. R. (Iowa, 1868.) West Burlington, Danville, Shenandoah, Sioux City, New Hampton, 1894–1906. Prof., Leander Clark Col., 1907–.
Sheldon, Chas. F. (Wisconsin, 1853.) Louisiana, Texas, Oklahoma, Danville, 1905–1909. La Harpe, Illinois, 1909–.
Shepherd, Sam'l. (Canada, 1850.) Illinois, Kansas, Minnesota, Maquoketa, 1895–1904. Died in office, April, 1904.
Sherman, Eugene L. (New York, 1841.) Prairie City, 1874–1877, Harlan, Sibley, Sioux City Mayflower, Sloan, 1881–1890. Later Illinois and Nebraska. Died, May, 1896.
Short, Wallace M. (Iowa, 1866.) Wisconsin, Missouri. In Iowa, Sioux City First, 1910–.
Shull, Gilbert L. (New York, 1853.) Harlan, Eagle Grove, Baxter, 1890–1898. Later Montana and Idaho.
Shorey, H. Allen. Lyons, 1885–1887.
Shultz, Jacob. Chester Center, Parkersburg, 1895–1899.
Simonds, W. D. Iowa Falls, 1895–1898.
Simpson, Sam'l. Washta, Garner, 1893–1895.
Sinclair, Carl E. De Witt, Algona, 1893–1898.
Sinden, Archibald S. Marshalltown, Nashua, 1902–1910. Reinbeck, 1910–.

Single, John. (Germany, 1857.) Lansing Ridge, Sherrill's Mound, Avoca German, 1883–1897. Later South Dakota.

Sinnett, Chas. N. Correctionville, Harlan, Oakland, 1882–1888.

Skeels, Henry M. (New York, 1841.) Iowa Evangelist, 1886–1891. Pastor in Colorado, 1891–.

Skiles, Jas. H. (Iowa, 1857.) Riceville, Nevinville, Lewis, Avoca, Farragut, Glenwood, 1882–1909, Eldon, 1909–.

Skinner, David E. (Pennsylvania, 1853.) Pastor and Genl. Miss'y, 1884–1903, serving Aurelia, Rockwell, Moville, Kingsley, Primghar, Owen's Grove, Nora Springs, etc. Moved to California, 1903.

Skinner, Thos. (New York, 1819.) Toledo, Indiantown, Webster City, Forreston, New Hampton, Chickasaw, Forest City, Fayette, Lima, etc. Always at the front.

Slater, Chas. (Oxford, England, 1839.) Prim. Methodist. Congregational pastorates England, Illinois, Prairie City, 1874–1875. Died, October, 1901.

Sloan, Sam'l P. (Ohio, 1829.) Winnebago, Illinois. Army service. McGregor, 1860–1870. Died, October, 1870.

Slocum, G. M. D. (New York, 1845.) Gilman, Rockford, Toledo, 1884–1899. Returned to New York.

Sly, M. Hambleton. Parkersburg, 1882–1882.

Slyfield, Fred A. Thompson, Orchard, Niles, Stillwater, Quasqueton, 1896–1902.

Smalley, Albert L. (New York, 1844.) Ottumwa, 1888–1890. Later, in Chicago and Ohio. Died, 1907.

Smith, A. J. R. Exira, 1872–1873.

Smith, Elijah P. (Ohio, 1825.) Wayne, Danville, Wilton, Durant, 1855–1884. Died, 1899.

Smith, Frank G. (Illinois, 1864.) One of three Brothers in Congregational pastorates. Peoria, 1898–1900. Dubuque, 1900–1903. Warren Ave., Chicago, 1903.–

Smith, Franklin. (Ohio, 1862.) Nebraska, 1893–1899. Olds, Kellogg, 1905–1909. Central City, 1909–.

Smith, Geo. Big Rock, 1867–1871.

Smith, Geo. H. Washta, Aurelia, 1889–1895.

Smith, Le Grand. Red Oak, Newton, 1897–1906, Bellevue, O., 1906–.

Smith, Jas. M. Sabula, Monona, 1867–1871.

Smith, M. Wilton, 1872–1874.

Smith, Otterbein O. (Illinois, 1858.) Traer, 1895–1899. S. S. Supt., 1899–1905. Council Bluffs, 1905–.

Smith, Wm. J. (New York, 1813.) Osage, Waukon, Alden, Prairie City, Sioux Rapids, 1858–1881. Died, 1890.

Smith, Wm. R. (Pennsylvania, 1837.) Orchard, Golden, Silver Creek, Keck, Oto, 1892–1897. Died, December, 1905.

Smock, W. B. Exira, 1874–1875.

Snowden, Clifford. Harlan, Fairfield, 1897–1900. Later Chicago and Portland, Me.

Snowden, Jas. E. (Ohio, August, 1834.) Oskaloosa, Storm Lake, Le Mars, Fayette, Cedar Falls, 1871–1910. Emeritus Cedar Falls Church, 1910–. See Chapter X.

Solandt, Andrew P. (Canada, 1857.) Canada, Vermont, Illinois, Emmetsburg, Alton, 1899–1902. Later Prof. Fairmont College, Kans.

Southworth, E. B. Cresco, Sheldon, 1872–1883. Died, 1907.

Spaulding, Benj. A. One of the Band. See Chapters IV and IX.

Spell, Wm. (England, 1841.) Buffalo Grove, Troy Mills, Central City, Greenwood, Bancroft, 1865–1888.

Spelman, Henry D. (Michigan, 1865.) Illinois, Wisconsin, Indiana, Fairfield, 1900–1905; Michigan, 1905–1910; Atlantic, 1910–.

Spencer, David B. Des Moines Greenwood, 1899–1901.

Spencer, G. M. Emmetsburg, 1880–1884.

Spencer, Judson D. Nashua, Waverly, 1871–1874.

Stewart, J. P. See Chapter II.

Spiker, Wm. D. Shell Rock, Winthrop, 1898–1902; Kingsley, 1907–.

Stafford, Burnett T. Manchester, 1880–1882.

Stapleton, Robt. Belle Plaine, 1889–1895. Union, 1896–1897. Returned to Michigan.

Starbuck, Chas. C. Wittemberg, 1873–1874.

Stark, C. W. Genoa Bluffs, 1893–1900. Returned to Wisconsin.

Stanton, Jay B. Cromwell, 1901–1904.

Staunton, Benj. Mount Pleasant, 1906–1909.

Steele, Joseph. Berwick, Bondurant, Linn Grove, Ankeney, Crocker, 1892–1902.

St. Clair, Peter. Humboldt, 1882–1884.

Steele, John T. Dickens, Little Rock, Gowrie, 1907–1910.

Stiener, Edw. A. (Austria.) Pastorates Minnesota and Ohio. Prof. Iowa Col., 1903–.

Sterling, Geo. (Connecticut, 1842.) Stacyville, Burr Oak, 1874–1876. Died, November, 1901.

Stein, Henry W. Grandview, 1902–1903.

Stevens, Almon O. (Pennsylvania, 1868.) Pastorates Minnesota, California, Michigan, Wisconsin, Anamosa, 1904–1905.

Stevenson, John O. (Scotland, 1841.) Pastorates in Connecticut, Shenandoah, 1879–1886. Waterloo, 1886–1898. See Chapter XV.

Stewart, Wm. R. Anamosa, Britt, 1891–1897. Later in Illinois.

Stewart, J. P. See Chapter II.

Stiles, Edmund R. (Ohio, 1835.) Manchester, 1880–1887. Returned to Michigan. Died, January, 1881.

Stillman, Harry W. Stuart, 1905–1906.

Stimson, Martin L. (Vermont, 1856.) Shansi Missions, 1881–1889. Micronesia, 1898–1908. Elkader, 1909–1911.

St. John, Benj. (New York, 1848.) In Iowa from Boyhood. Iowa Col., Eldon, Britt, Des Moines North Park, 1880–1898. Genl. Miss'y, 1898–1899, Fayette, 1899–1904. California, 1904–.

Stoddard, John C. Peterson, Sibley, Primghar, Britt, Ogden, Garden Prairie, Kelley, Earlville and Almoral, 1886-1906. Later in Illinois.

Stoops, J. D. (Delaware, 1873.) East Hampton, Mass. Chair Psychology Iowa Col., 1904–.

Storrs, S. D. Glenwood, 1858–1859. Later in Kansas.

Stouffer, David G. Farragut, 1888–1891.

Strain, Horace L. (Illinois, 1869.) Iowa City, 1905–1908. Died, March, 1909.

Strohecker, John H. Davenport German, 1903–1904.

Strong, John C. (Connecticut, 1818.) Miss'y to Indians, 1846–1849. Illinois and Massachusetts, 1849–1853, Lyons and Bradford, 1854–1859. Later in Minnesota and Washington. Died, December, 1896.

Stuart, Robt. (New Hampshire, 1814.) Cascade, 1847–1852, Illinois, 1852–1860, Montour, Green Mountain, 1861–1870. Died, June, 1884.

Stump, G. Ellsworth. Moville, Aurelia, 1896–1901.

Sturges, Albert. (Ohio, 1819.) Principal Denmark Academy, 1845–1847. Miss'y of American Board, 1852–1885. Died, 1887.

Sturtevant, Julian M. (Illinois, 1834.) Earlier pastorates in Missouri, New York and Chicago and Denver. Grinnell, 1877–1884. Later Cleveland, Ohio, Galesburg, Aurora and Ravenswood, Illinois, 1890–1902.

Suckow, Wm. J. Hawarden, 1889–1895, Le Mars, 1894–1896, Hawarden, Algona, Fort Dodge, Manchester, 1896–1907. Agt. Iowa Col., 1907–1910; Davenport, 1910–.

Swift, Eliphalet Y. (Vermont, 1815.) Denmark, 1868–1882. Died, June, 1892.

Swift, N. B. Glasgow and Rome, 1868–1869.

Taggart, Chas. E. (Michigan, 1858.) Rockford, 1891–1896. Returned to Michigan.

Taintor, Jesse F. (Wisconsin, 1851.) Decorah, De Witt, 1878–1884. At Rochester, Minnesota, 1886–1903. Professor at Ripon, 1905.

Talbot, Benj. In service of Deaf and Dumb Asylum, Iowa City and Council Bluffs, 1866–1880. Later similar service in Ohio.

Tangeman, Gottlobb D. (Ohio, 1870.) Danville, 1899–1903.
Tanner, Allen A. (Illinois, 1868.) Waterloo, 1898–1902. Later in Illinois and Colorado.
Taylor, Chas. B. Orient, 1889–1891.
Taylor, Chauncey. See Chapters VII and X.
Taylor, Elmer C. Percival, 1868–1870. Labored mostly in Nebraska. Died, April, 1890.
Taylor, Glenn A. (Denmark, 1860.) Stuart, Spencer, Emmetsburg, 1890–1904. Farming, 1904–.
Taylor, Herbert J. Garden Prairie, 1909–.
Taylor, Jas. W. Aurelia, 1887–1890.
Teele, Edwin. Ministry mostly in Minnesota, Riceville, 1863–1865. Died, November, 1873.
Tegnell, G. N. Ottumwa Swedish, 1904–1906.
Tenney, H. Melville. (Vermont, 1850.) Connecticut, Ohio, Grinnell, 1889–1891, San José, 1891–1903, Sec. A. B. C. F. M., 1903–.
Tenney, Thos. See Chapters VII and X.
Teuber, Adolph. Clay and Franklin, 1893–1894.
Thain, Alex. Tabor, 1894–1898. Returned to Illinois to take charge of *The Advance*. Later pastorates in Wisconsin and Illinois.
Thatcher, Geo. Born, Connecticut, 1817. Died in Connecticut, December, 1878. See Chapter X.
Thiel, Peter J. Grandview, New Hampton, 1900–1904, Minden, 1907–.
Thing, M. J. P. (Maine, 1850.) Nebraska, 1884–1895. Illinois, 1895–1898, Iowa: Stacyville, Edgewood, 1898–1907, Golden, 1907–.
Thomas, C. N. West Burlington, 1893–1895.
Thomas, David. Beacon, 1870–1872. Gomer, 1873–1875.
Thomas O. A. Riceville, 1879–1882.
Thomas, Owen. (Ohio, 1865.) Hiteman, Gomer, 1895–1904. Returned to Pennsylvania.
Thomas, Richard H. Reinbeck, 1881–1895.
Thomas, W. Henry. (Wales, 1834.) Cleveland, Iowa, 1879–1891, 1884–1885. Died, October, 1898.
Thomlinson, W. Howard. (Canada, 1875.) Terrill, Preston, etc., 1902–1908, Muscatine Milford, 1908.
Thompson, A. W. Tipton, Exira, 1880–1885.
Thompson, Mark M. Clay, Glenwood, 1879–1883.
Thompson, Thos. (England, 1843.) England, 16 years. Wisconsin, South Dakota, Larchwood, 1908–.
Thompson, Wm. A. Ordained Denmark, 1843. Troy Pres., 1843–1845, Fairfield, 1845–1850. Drowned May, 1852.
Thompson, Geo. O. Valley Junction, 1908–1909.

Thomson, James. (Scotland, 1858.) Kansas, Missouri, New York, Council Bluffs, 1902–1905, Hampton, 1905–.

Thrush, John O. (West Virginia, 1861.) Postville, 1888–1890. Spencer, 1891–1899. Webster City, 1899–1909, Spencer, 1910–.

Tibbetts, Dallas D. (Indiana, 1844.) Teacher Denmark, 1878–1879, Cromwell, Salem, Ogden, Miles, Central City, Eldon, 1882–1899. Later residence Fairfield.

Tillitt, Barton C. (Pennsylvania, 1847.) Evangelist and pastor Garden Prairie, Baxter, Bondurant, etc., 1882–1904. Later in Colorado. Died, July, 1908.

Tingle, Geo. Rodney, Jewell, Gilbert, Bondurant, Moville, 1893–1903. Later in Missouri.

Tingley, Marshall. (New York, 1834.) Michigan, Glenwood, 1860–1861, Sioux City, 1861–1869. Died, February, 1879.

Todd, John. (Pennsylvania, 1818.) Ohio, Tabor, 1850–1883. Emeritus, 1883–1888. Died, January 31, 1888.

Todd, Quintus C. (Ohio, 1844.) Tabor Col., Corning, 1879–1880, Exira, Center Point, Big Rock, Britt, 1887–1894.

Todd, Wm. E. Creston Pilgrim, 1897–1899.

Toft, J. S. Exira, 1870–1872.

Tomes, Isaac N. Eddyville, Strawberry Point, Big Rock, Eagle Grove, 1882–1888.

Toms, Joseph. (England, 1878.) Steamboat Rock, Garner, New Hampton, 1906–1910, Cedar Rapids Bethany, 1910–1911, Lake Linden, Mich., 1911–.

Tompkins, Geo. T. (New Jersey, 1833.) Magnolia, 1873–1878. Later Colorado and California. Died, March, 1884.

Torgeson, Cecilious O. Britt and Wesley Scandinavian. 1890–1895.

Towle, Chas. E. (New Hampshire, 1837.) Monticello, 1882–1886, Supt. Sunday School work, 1886–1899. Died February 22, 1899.

Tucker, Stillman. Spring Grove, 1855–1856. Died in office, 1856.

Turner, Asa. (Massachusetts, 1799.) Quincy, Illinois, 1830–1838. Denmark, 1838–1868. Died, June 11, 1886. See Chapters III and XI.

Turner, Edwin B. Iowa Band. (Massachusetts, Oct. 2, 1812.) Illinois Col., Cascade, Colesburg, Yankee Settlement, 1843–1854, Morris, Illinois, 1855–1864, Supt. in Missouri, 1864–1876. Died, July 6, 1895.

Turner, John M. (Ohio, 1863.) Castana, Sergeant Bluffs, Bellevue, Green Island, Castana again, Rodney, 1890–1900, Avoca, 1907–1909, Milford, 1909–.

Turner, Wm. J. Shenandoah, 1908–.

Tuttle, Henry W. (New York, 1861.) Manchester, 1889–1905, State S. S. Supt., 1905–.

Tuttle, Warren W. (Iowa, 1881.) Iowa Col., Chapin, 1907–1908, Waucoma, 1908–1910.

Tyrell, F. M. (Indiana, 1850.) Colesburg, Osterdock, Bethel, 1904–1906, Runnells, 1908–1908. Died, August, 1908.

Uhlfelder, Siegmond. Sherrill's Mound, 1858–1861.

Underwood, H. B. Algona, 1873–1875. Died in office, 1875.

Upton, John R. (New Hampshire, 1819.) Durango, Inland, Buckingham, Monona, 1851–1869, Northwestern Iowa, Lakeville, Spirit Lake, etc., 1869–1883. Sibley without charge, 1883–1888. Died, 1898, in California.

Van Antwerp, John D. (New York, 1820.) New York and Illinois, De Witt, 1857–1871. Later in Michigan. Died, 1902.

Van Auken, C. H. (Ohio, 1878.) Pastorates in Ohio, Sioux Rapids, 1910–.

Van Horn, Francis J. Des Moines Plymouth, 1899–1903. Later Worcester, Mass., and Seattle, Washington.

Van Swearingen, O. M. Mitchell, 1903–1907. Strawberry Point, 1907–.

Van Vliet, Adrian. Dubuque German, 1851–1853.

Van Valkenburgh, H. C. (Ohio, 1875.) Illinois, 1902–1904, Nora Springs, 1904–1907. Later Nebraska.

Van Wagner, Allen J. Creston, 1887–1900. Later in Missouri.

Vietz, Christian. Muscatine, 1852–1860. Sherrill's Mound, 1862–1868.

Vittum, Edmund M. (New Hampshire, 1855.) Cedar Rapids, 1888–1891, Grinnell, 1891–1906. Later Pres. Fargo Col.

Vogler, Henry. Sherrill's Mound, 1862–1868.

Votaw, Elihu H. (Ohio, 1836.) Ohio, Kansas, Minnesota, Illinois, Hawarden, Anita, Exira, 1895–1901. Died, 1902.

Wadham, Jonathan. (New York, 1846.) Belle Plaine, Charles City, Parkersburg, 1873–1878. Later, Massachusetts and Connecticut.

Wadleigh, T. B. Winthrop, 1908–1910.

Wadsworth, T. A. McGregor, 1858–1859.

Wakeman, Montgomery M. Farmersburg, 1865–1873.

Walden, Edward A. Ottumwa Swedish, 1898–1901.

Walsh, Chas. E. Arion, 1909–.

Walker, Theo. C. Keosauqua, 1886–1890, Sioux Rapids, 1892–1896.

Ward, John A. Toledo, Prof. Leander Clark Col., 1899–1903.

Ward, John R. Hampton, 1900–1901.

Warkenstein, Emil F. Sherrill's Mound, New Hampton and Fort Atkinson German, 1905–1908.

Warner, Chas. C. (Illinois, 1857.) Illinois, Colorado, Monticello, Eldora, 1898–1909. Later Minnesota.

Warner, Hiram G. Lyons, 1847–1847.

Warren, Jasper C. Elma, 1902–1905.

Washington, Alonzo G. Nevinville, Blencoe, Farnhamville, 1895–1903. Later in Minnesota.

Waterman, Wm. A. (Massachusetts, 1840.) Missouri, Marion, 1875–1886. Later Michigan and Illinois.

Waters, Simeon. Mount Pleasant, 1847-1854.

Watson, James J. Pastorates in Illinois. Shell Rock, 1908–.

Watt, Richard. Aurelia, 1902–1904.

Watt, Wm. J. Doon, 1903–1905.

Weatherly, Arthur L. Milford, 1893–1895.

Webber, Berthold L. Aurelia, Milford, Gowrie, 1895–1899.

Webber, Edwin E. (England, 1835.) Agency, Glasgow, Durant, Central City, 1866–1873; Elliott, Reinbeck, 1885–1888, Kingsley, 1899–1902. Residence Reinbeck, 1905–.

Wehrhan, Nelson W. Student Iowa Col., Chapin, Hartwick, 1902–1906. Fort Dodge, 1909–.

Weidman, Peter. Pine Creek, Grove Hill, Lansing Ridge, 1864–1882. Later in Nebraska.

Wells, Ashbel S. (Vermont, 1798.) Indiana and Michigan. Residence Fairfield, 1859-1882. Died, October, 1882.

Wells, Jas. D. (Michigan, 1849.) Michigan and Illinois. Webster City, Ames, Wilton, Shell Rock, 1882–1894. Died, 1899.

Wells, P. B. (Michigan, 1873.) Madison Co. First, Grand River, Fellowship, 1909–.

Wells, Spencer R. (New York, 1838.) Lost arm at Vicksburg. A. B. C. F. M., 1869–1881, Eagle Grove, 1886–1886. Died, 1886.

Welles, Clayton. Keokuk, Waterloo, 1872–1883. Returned to New England.

West, Pearley B. Born in 1843. Franklin, 1873–1875, Onawa, Sibley, Little Rock, Lakeview, Magnolia, 1891–1909. Later on farm in South Dakota.

West, Lester L. (Wisconsin, 1851.) Tabor Col., Fort Dodge, 1878–1889. Winona, 1889–1901; Norwich, Connecticut, 1903–1909; Everett, Wash., 1909–.

Westlake, C. M. (Pennsylvania, 1856.) M. E. and Congl. pastorates east and west. In business also in the west. Hawarden, 1907–1908, Sheldon, 1908–.

Westvelt, W. A. Oskaloosa, 1854–1860, Crawfordsville, 1851–1854 and 1862–1864.

Wheeler, Edward F. Newell, 1903–1905. Returned to Minnesota.

Wheelwright, S. A. Franklin, 1891–1893, Preston, 1894–1897.

Whitton, Sam'l H. Wittemberg, 1867–1869.

White, Frank N. (Lyons, 1858.) Michigan, 1881–1886, Japan, 1886–1893, Burlington, 1894–1898, Sioux City, 1900–1904, Union Park, Chicago, 1904.

White, Geo. E. (Turkey, 1861.) Iowa Col., Waverly, 1887–1890, Miss'y in Turkey, 1890–.

White, Geo. H. (Pennsylvania, 1830.) In Turkey, 1856–1863, Chester Center, 1872–1886, Grinnell residence, 1886–1910. Died, 1910.

White, John. Missionary in Africa. Pastor in Connecticut. Ames, 1865–1867, Wittemberg, 1869–1871. Died, 1872.

White, John W. Illinois and Missouri. Clinton, Boonsboro, 1866–1874.

White, Lorenzo J. (Vermont, 1828.) Lyons, 1857–1860. Later pastorates Amboy, Illinois, St. Paul and Ripon. Died in London, Eng. and buried in Norwood Cemetery.

White, Luther R. Born in Massachusetts. Le Claire, Glasgow, Brighton, 1851–1858. Died at Brighton, May, 1858.

Whitehead, J. M. Genoa Bluffs, 1904–1910.

Whiting, Edwin P. (New York, 1830.) Bellevue, Durant, De Witt, 1867–1877. Died at De Witt, June, 1877.

Whiting, Lyman. (Massachusetts, 1817.) Dubuque, 1864–1869. Died, May, 1906. See Chapters VIII and XIII.

Whitmore, Alfred A. (New York, 1817.) Wittemberg, Lewis, Anita, 1871–1880. Died at Anita, August, 1886.

Whitney, H. E. K. Hawarden, 1910–.

Whittlesey, John S. Durant, 1856–1859.

Whittlesey, Nathan H. (Connecticut, 1848.) Creston, 1875–1887, Evanston, Ills., 1887–1892. Secy. M. R. F., 1892–1900. Died, Washington, D. C., February, 1901.

Wiard, Hiram D. Sheldon, 1872–1875. Later Sem. course. Pastorates and evangelistic work in Illinois; field work C. H. M. S., Supt. Missions South Dakota and California. Fort Dodge, 1897–1901.

Wickwire, Geo. A. Larchwood, Moville, 1902–1906.

Wiggins, Aaron W. (Pennsylvania, 1850.) Farmington, 1897–1902, Miles, 1909–.

Wilcox, Frank G. (Wisconsin, 1865.) Mason City, Manson, Britt, Green Mountain, 1893–1901.

Wilcox, John. Iowa Falls, 1857–1858.

Wiley, Chas. W. (Ireland, 1847.) Humboldt, Burr Oak, Reinbeck, Rockwell, Green Mountain, 1876–1883. Later in South Dakota. Died, July, 1885.

Wilkins, Harry J. (Born in England.) Fontanelle, Manson, Union, 1899–1911, Keosauqua, 1911–.

Wilkinson, Reed. (Vermont, 1804.) Fairfield, 1856–1863, Vinton Asylum, 1864-1867, Toledo 1867–1870. Retired to Fairfield in 1870. Died, August, 1879.

Willard, John. (Connecticut, 1826.) Connecticut and Massachusetts, 1853–1883, Decorah, 1883–1891. Residence Chicago, 1891–.

Willard, W. W. Anamosa, 1889–1889. Later in Illinois.

Willett, Geo. Sioux City Mayflower, 1899–1902.

Willett, Mahlon. (Canada, 1849.) Iowa Col. Pastorates in Illinois, Texas, California and Washington. Decorah, 1896–.

Williams, Geo. C. English birth and education. Pastorate in Chicago. Keokuk, 1906–.

Williams, John M. (New Hampshire, February, 1817.) Pastor First Church, Chicago; Fairfield, 1863–1866. Died, January, 1900.

Williams, Joseph A. Des Moines Moriah, Avoca, 1896–1900.

Williams, Lloyd. Pastorate in Pennsylvania, Givin, 1890–1892, Long Creek, 1892–1900. Givin, 1900–.

Williams, L. S. (Vermont, 1796.) Pacific, 1864–1865.

Williams, J. A. Chapin, Rock Rapids, 1898–1899.

Williams, Richard J. (England, 1809.) Canada, Michigan, Wisconsin, etc. Bradford and Nashua, 1868–1870. Died in Nevada, November, 1879.

Williams, Mark W. (Michigan, 1864.) Wisconsin, Minnesota, North Dakota, South Dakota. Orchard, Stillwater, Niles, 1909.

Williams, Wm. J. Peterson, 1902–1904.

Williams, Wm. D. Popejoy, 1901–1902

Willoughby, Albert S. (New York, 1853.) Iowa, 1887–1900, Moville, Big Rock, Webster, Nevinville, Creston, Pilgrim, Good Hope, Moorland, Wall Lake.

Williston, Martin L. (Born in 1843.) Iowa pastorate Davenport, 1882–1888: Later in Illinois, Massachusetts and Connecticut.

Wilson, Edward C. (England, 1873.) Little Rock, Milford, 1904–1908, Little Rock, 1910–.

Wilson, Gilbert L. Genoa Bluffs, 1890–1892.

Wilson, John W. Council Bluffs, 1897–1901. Returned to Wisconsin.

Wilson, Wm. (Yorkshire, England, 1883.) Sioux City, Riverside, 1909.

Winchell, R. Warren, 1853–1856.

Windsor, John H. (England, 1827.) Iowa Col., Charles City, 1858–1860. Marion, 1860–1864, N. E., 1864–1883, Waterloo, 1883–1885, Illinois, 1885–1892. Died, August, 1908.

Windsor, John S. (England, 1802.) Durango, 1846–1848, Maquoketa, 1849–1855, Cresco, 1856–1866, Keosauqua, 1866–1868, Cresco, 1868–1871. Keosauqua, 1871–1875. Died, December, 1881.

Windsor, Wm. (England, 1830.) Iowa Col., Mitchell, 1858–1861, Davenport, 1861–1866, Eddyville, 1866–1867, Illinois, 1867–1872, Marshalltown, 1874–1881, Illinois and California, 1889–1903. Died, September, 1908.

Winslow, Lyman W. (New York, 1840.) California, 1869–1872, Wisconsin, 1872–1881, 1882–1895 at Fayette, Earlville and Almoral and Cedar Rapids Bethany. Later in Wisconsin and California.

Wingate, C. E. Casey, 1871–1874.

Wirt, David. (Ohio, 1821.) Ohio, Illinois, Indiana, Michigan, Fort Dodge, 1869–1871, Genl. Miss'y, 1871–1872. Later in Wisconsin, Illinois, North Dakota, Oregon and Washington. Died, June, 1900.

Wissler, Henry L. (Iowa, 1858.) Nevinville, 1887–1895, Exira, 1895–1900. Business, 1900–1903. Cincinnati, 1903-1907, Chester Center, 1907–.

Wolcott, Edgar E. Arion, 1906–1907, Sioux City Mayflower, 1907–1910.

Wolcott, Wm. H. Allison, 1906–1908.

Wolfe, A. J. (Virginia, 1864.) M. E. Minister, 12 years' course Oberlin Sem., Gilbert, 1909–.

Wood, Alfred A. (Wisconisn, 1854.) M. E. and Congl. pastorates in Michigan, Ellsworth, 1904–1906. Returned to Wisconsin.

Wood, Reuben R. (Vermont, 1819.) Clear Lake, Lakeside, Pioneer 1883–1898. Died at Clear Lake, January, 1906.

Woodbridge, Richard G. (London, 1854.) Iowa, 1882–1888, at Osage and Iowa City. Returned to N. E.

Woodcock, Thos. J. Nora Springs, Lakeview, 1893–1896.

Woodhull, Geo. L. Onawa, 1866–1870. Died in office.

Woods, E. C. A. (New Hampshire, 1824.) Worked at Wapello part of year, 1853–1854. Died, November, 1854.

Woods, J. V. A. Red Rock, Oskaloosa, 1851–1854.

Woodward, Geo. H. Toledo, 1856–1867. Died at Toledo in 1877.

Woodworth, Horace B. (Vermont, 1830.) Connecticut, 1862–1869, Charles City, 1869–1872, Decorah, 1872–1882. Prof. N. D. University, 1885-1905, Emeritus, 1905–1906. Died, December, 1906.

Woodworth, Wm. W. (Connecticut, 1813.) Connecticut, Massachusetts, Ohio, Grinnell, 1871–1875. Returned to Connecticut. Died, June, 1890.

Worth, Frederick. (Germany, 1868.) Pastorates in Nebraska, Illinois, and Oregon. Avoca, 1909–.

Wright, Alfred. (Massachusetts, 1803.) Anamosa, Quasqueton, Durango, 1846–1865. Died, November, 1865.

Wrihgt, Johnson. (New Yerk, 1826.) Ohio, 1859–1866. Prof. Tabor Col., 1866–1877. Died, May, 1877.

Wuerrschmidt, Christian W. (Germany, 1850.) South Dakota, 1885–1891, Sioux City, 1891–1895, Nebraska, 1895–1904. Died, 1907.

Wyatt, Chas. Pastorates, 1887–1903 at Silver Creek, Aurelia, Newtonville, Big Rock, Popejoy, Wall Lake and Moorland. Later in South Dakota and Washington.

Wyatt, Frank O. (Rockford, Iowa, 1874.) Iowa Col., Chapin, 1898–1899. Later in Illinois and Washington,

York, Fred E. (Canada, 1844.) M. E. and Congl. pastorates in Michigan, Eagle Grove, 1905–.

York, Frank H. De Witt, 1888–1889.

Youker, David G. (Canada, 1841.) Gowrie, Farnhamville, Manson, Center, Rockwell, 1875–1910.

Young, Albert A. Monona, 1889–1892. Returned to Wisconsin.

Zickefoose, F. A. (Wayne, Iowa, 1868.) West Burlington, Clay, Rock Rapids, Onawa, South Ottumwa, 1897–1910.

Zumstein, Wm. C. New Hampton and Fort Atkinson, Treynor and Lansing Ridge, 1899–1905.

INDEX

A.

Academies: Bradford, 232; Denmark, 71, 76, 232; Hull, 232; Wilton, 232.
Adams, Ephraim, 51, 59, 65, 87, 120, 134, 186, 206, 289. Portrait, 51.
Adams, Harvey, 51, 59, 65, 87, 163, 186, 215, 270, 305. Portrait, 51.
Albany Convention, 105.
Albany Fund, 107.
Alden, E., 51, 59, 65, 87, 94, 183, 186. Portrait, 51.
Algona, 126, 135, 190.
Allen, A. S., 202. Portrait, 126.
Almoral, 132.
American Board, 116, 280, 305.
American Home Missionary Society, 2, 32, 54, 56, 86, 89, 105, 107, 116, 143, 225.
American Missionary Association, 86, 110, 124.
Ames, 174, 277. Illustration 277.
Anamosa, 80, 111, 167, 175.
Appanoose, 17.
Apthorp, William, 24, 94.
Archibald, A. W., 213.
Association, General, 41, 49, 58, 73, 92, 113, 116, 128, 134, 139, 145, 158, 165, 185, 253, 300.
Atlantic, 182, 192. Illustration 277.
Avery, William P., 133, 248.

B.

Beaman, A. M., 203.
Bellevue, 15, 82.
Bellevue War, 82.
Belmond, 183. Illustration, 277.
Bentley, Miss Belle L. Portrait, 233.
Big Woods. See *Anamosa.*
Bingham, J. S., 268.
Blackhawk, 8, 10.
Blackhawk Purchase, 10, 13.
Blackhawk War, 9.
Blizzards, 203.
Bloomington, See *Muscatine.*
Bohemian Churches, 237.
Bordwell, D. N., 189, 250.
Bradford, 118, 146, 169, 179.
Bradley, Dan F. Portrait, 120.
Brainerd, Mrs. Julia D. Portrait, 306.
Bray, W. L., 213, 316.
Breed, Mrs. D. P. Portrait 233.
Brooks, W. M., 134, 181. Portrait, 134.
Brown, John, 131.
Buck, S. J., 174, 316.
Buckingham. See *Traer.*
Burlington, 33, 56, 79, 88, 239.

C.

Cass, 123.
Cedar Falls, 142.
Central City, 138.
Chamberlain, J. M., 271.
Chapin, 133, 135.
Charles City, 135, 189.
Chester Center, 174.
Churches Organized, 76, 80, 84, 94, 104, 110, 112, 114, 132, 137, 142, 148, 158, 163, 179, 189, 194, 210, 234, 256.
Church Buildings, 31, 75, 78, 111, 114, 238.
Civil Bend, 99, 164.
Civil War, 145, 147, 152, 156, 159, 171.
Clark, Joseph S., 70, 77.
Coleman, W. L., 82, 89, 131, 198, 285. Portrait, 126.
Collins, Miss Mary, 306. Portrait, 86.

Congregationalism—in Iowa, 41, 59, 61, 295.
Congregationalism—Western, 106.
Congregational Church Building Society, 105, 302.
"Congregational Iowa," 232.
Congregational Renaissance, 3, 41, 63.
Congregational Sunday School and Publishing Society, 231.
"Congregational Union," 107.
Cooper, J. C., 110, 217.
Cotton, Deacon Samuel, 182.
Council Bluffs, 103, 109.
Council Bluffs Association, 116.
Cresco, 123, 152.
Creston, 211.
Cross, M. K., 285.
Cross, John, 248.
Cummings, J. M., 318.

D.

Danville, 37, 85, 240.
Davenport, 22, 37, 87, 148, 181, 242.
Davenport, Col. William, 17.
Davenport Association, 95.
Dean, B. A., 200.
Decorah, 114, 134, 150, 175.
Dedications, 141, 150, 166, 180, 183, 189, 194, 212, 238, 258, 276.
De Forest, Dr. Henry S. Portrait, 86.
Denmark, 23, 30, 57, 79, 81, 85, 167, 185, 239, 293.
Denmark Association, 58.
Denney, Wilson, 241.
Des Moines, 68, 89, 234. Illustration, 277.
Des Moines, Plymouth Church, 133, 225, 278.
Des Moines River Association, 93.
"De Tocqueville," quoted, 12.
"Donations," 166, 174.
Douglass, H. P. Portrait, 86.
Douglass, T. O., 188, 227, 280. Portrait, 227.
Douglass, Mrs. T. O. Portrait, 233.
Dubuque, 13, 18, 48, 78, 86, 240.
Dubuque Association, 95.
Dunlap, 139.
Durango, 90.

E.

Earlville, 139.
Eddyville, 76, 100, 111, 175.
Edson, Mrs. H. K. Portrait, 233.
Edson, H. K., 288.
Ellis, Geo. N., Portrait, 134.
Emerson, Oliver, 44, 63, 85, 186, 244, 296. Portrait, 28.
Emigrations from Iowa, 109, 228, 274.
Emmetsburg, 198.
Exira, 139.

F.

Fairfield, 38, 112, 146, 241.
Farmington, 21, 39, 87.
Fath, Jacob, 319.
Fawkes, Francis, 317. Portrait, 317.
Fellowship, 299, 324.
Ferner, J. W., 319.
Ficke, Herman, 188.
Flag of 49th Iowa Regiment, 165.
Fleury, Peter, 83, 89.
Fort Dodge, 122.
Fort Madison, 21, 25.
French Claims, 5.
Frisbie, A. L., 214. Portrait, 227.
Frisbie, Mrs. A. L. Portrait, 306.

G.

Garnavillo, 64, 87.
Garnavillo Association, 131.
Gates, G. A. Portrait, 120.
Gaylord, Reuben, 34, 38, 85, 120, 244. Portrait, 28.
General Missionaries, 233, 255, 276.
German Work in Iowa, 83, 89, 94, 132, 233, 236.
Gilman, 316.
Gist, W. W., 242.
Gordon, John. Portrait, 134.
Grasshoppers, 207.
Green Mountain, 133.
Griffith, Lieutenant Joseph E., 160.
Grimes, Governor J. W., 135, 158.
Grinnell, 119, 128, 228. Illustration, 277.
Grinnell Association, 131.

Grinnell, Josiah B., 114, 128, 266.
Guernsey, Jesse, 113, 134, 138, 151, 182, 204. Portrait, 113.

H.

Hampton, 133.
Hand, L. S., 213, 319.
Hanson, J. H. Portrait, 317.
Hard Times, 135, 138, 149.
Harden, Mrs. J. F. Portrait, 306.
Harvey, W. L., 187, 250.
Haystack Settlement. See *Denmark*.
Herrick, S. L., 249.
Hess, Carl V., 90, 128.
Hill, E. S., 182, 186, 192. Portrait, 99.
Hill, J. J., 51, 64, 76, 84, 87, 108, 217. Portrait, 51.
Hitchcock, George B., 89, 100, 218.
Holbrook, J. C., 13, 38, 45, 47, 69, 113, 128, 168, 186, 240, 285. Portrait, 28.
Home Missions, 149, 225, 254, 295, 298.
Home Missionary Offerings, 226, 233, 255, 311.
Home Missionary Superintendents: Asa Turner, 32, 54, 81; J. A. Reed, 77, 100; Jesse Guernsey, 134, 205; E. Adams, 206; T. O. Douglass, 227, 283; P. A. Johnson, 283.
Hughes, R. C. Portrait, 134.
Hurlbut, Joseph, 150, 178, 219.
Hutchinson, Horace, 51, 59, 65, 74, 77. Illustration, 51.

I.

Illinois Band, 3.
Indians, 11, 16, 26, 53, 66.
Indian Deputation, 16.
Infidelity, 72, 76, 304.
Iowa: Territorial Names, 7; Explorations, 8; Admitted to Union, 83; Settlement of state, 292.
"Iowa Band," 51, 56, 190, 253.
Iowa Church Building Fund, 105, 130.
Iowa City, 125, 180.
Iowa College, 71, 84, 92, 95, 113, 130, 140, 159, 162, 166, 228, 262.
Iowa Congregational Home Missionary Society, 227, 254, 283.
Iowa Falls, 122.

J.

Johnson, P. A. Portrait, 227.
Jones, Darius E., 247.

K.

Kansas Troubles, 130.
Keith, William, 89, 94, 115.
Kelsey, Mrs. Mary S. Portrait, 306.
Kent, Aratus, 14, 195.
Keokuk (Indian Chief), 10, 11, 16.
Keokuk Church, 114, 225.
Keosauqua, 65, 87.
Kimball, E. P., 124, 315.
"Kingdom Movement," 263.
Kinzer, A. D., 213, 320.
Kneeland, Abner, 65, 72, 304.
Knowles, David, 161.

L.

La Due, S. P., 131.
Lane, Daniel, 51, 59, 65, 87, 186, 265. Portrait, 51.
Lavender, R. F., 241.
Legislature, First Iowa described, 83.
Lewis, G. H. Portrait, 227.
Lewis and Clark Expedition, 8.
"Little Brown Church," 117. Illustration, 117.
Littlefield, Ozias, 118, 247.
Long, F. W. Portrait, 134.
Louisiana Purchase, 7.
Lyons, 38, 241.

M.

McGregor, 121, 132, 141.
Magnolia, 119.
Magoun, F., 248.
Magoun, President, George F., 120, 148, 168, 269. Portrait, 120.
Magoun, Mrs. Elizabeth E. Portrait, 306.
Main, J. H. T., Portrait, 120.
Manchester, 123, 167.

Maquoketa, 62, 66, 112, 262.
Marion, 95, 111, 154, 175.
Marsh, Miss Ella. Portrait, 233.
Marshall, C. A., 288.
Mason, J. D., 187. Portrait, 126.
Mason City, 136.
Merrill, Annie D., 227. Portrait, 227.
Merrill, J. H. Portrait, 227.
Merrill, O. W., 218.
Millikan, S. F., 317.
Ministry, Value of, 322.
Ministerial Relief Fund, 158, 301, 303.
Missionary Campaigns, 279.
Missouri Slope, 98.
Mitchell, 131.
Mitchell Association, 131.
Mormons, 98, 102.
Mormon Trail, 101.
Moulton, E. C., 214.
Mt. Pleasant, 43, 65, 164.
Muscatine, 65, 88, 259.

N.

National Council, 280, 301.
Navigation of Iowa Rivers, 42, 141.
Nevinville, 137.
New England—Prejudice against, 24, 36.
New Hampton, 136.
New Purchase, 52.
"News Letter, Iowa," 159, 287.
Newton, 124.
Nichoson, Mrs. M. J. Portrait, 233.
Noble, Charles, 242.
Northern Iowa Association, 50.
Northwestern Association, 140.
Northwestern Iowa Settled, 197.
Northwest Territory, 2.
Nutting, J. K., 128. Portrait, 117.

O.

"Oberlin Rescuers," 139.
Onawa, 137.
Orvis, G. M., 241, 258.
Osage, 136, 141, 157. Illustration, 141.
Osage Pastors and Wives. Illustration, 157.
Oskaloosa, 94.
Ottumwa, 66, 80, 88, 104, 154, 262.

P.

Parker, Alexander, 249.
Parker, L. F., 316.
Parker, Mrs. Nellie Clarke. Portrait, 306.
Parker, Mrs. L. F., 285.
Parker, Mrs. Sarah Candace. Portrait, 306.
Parsonages, 181.
Pastoral Support, 322.
Pastorates, long, 323.
Patriotic Resolutions, 145, 158, 162, 165.
Pauliu, Anton. Portrait, 317.
"Pet Bear" (a Desperado), converted, 91.
Pickett, Joseph, 164, 192, 221. Portrait, 113.
Pike, Zebulon, 8.
Pilgrims, The, 1.
Pioneer Conditions, 20, 22, 24, 32, 49, 67, 201, 296.
Place Seeking and Place Making, 323.
Polk City, 137.
Political Movements, 135.
Population of Iowa, 67, 253, 292.
Porter, H. W. Portrait, 86.
Potter, Mrs. E. R. Portrait, 306.
Potwin, Miss Grace. Portrait, 306.
Powesheik, 17.
Prairies, considered worthless, 101, 142, 176.
Presbyterians: Plan of Union with, 64; Comity Efforts, 107; Withdrawal, 143.
Presbyterian churches Congregationalized, 60, 61, 95, 136, 175, 180.
Prospectors, 13.
Prosperity, 141, 173.
Prohibitory Amendment, 230.
Puritan Stream from the South, 292.

R.

Railroads, 111, 113, 177, 194, 224.
Reed, Julius A., 21, 26, 40, 41, 77, 100, 133, 191, 238, 266. Portrait, 28.
Revivals and Ingatherings, 76, 86, 103, 257, 276.

Rew, Mrs. Clara Whipple. Portrait, 306.
Rice, G. G., 103, 109. Portrait, 99.
Riceville, 136.
Ripley, Erastus, 51, 59, 64, 88, 216. Portrait, 51.
Robbins, A. B., 51, 59, 66, 88, 164, 186, 270. Portrait, 51.
Robbins, Mrs. A. B., 92, 267.
Robbins, Mrs. H. H., 233. Portrait, 223.
Roberts, Bennet, 95, 246.
Rockford, 131, 146.
Rogers, Deacon Jesse, 268.

S.

Salaries of Missionaries, 32, 81, 204, 295.
Salem, 112, 153.
Salter, William, 51, 59, 66, 78, 88, 167, 186, 294, 313. Portrait, 51.
Salter, Mrs. William, 267.
Sands, J. D., 192, 210, 238. Portrait, 103.
Self Support (of local churches), 81, 86, 175, 181, 194, 212, 225.
Self Support, (state), 227.
Semi-Centennials, 238, 261, 282.
Sickly Season, 74, 77.
Sioux Association, 201.
Sioux City, 133.
Skiles, J. H., 241.
Slavery: Pro-slavery sentiments, 155, 292; Anti-slavery resolutions, 92, 116, 129, 134, 145.
Sloan, S. D., 216.
Sloughs, 198, 202.
Smith, Joseph, 73.
Smith, E. P., 115.
Smith, W. J., 136, 162, 202.
Smith, O. O. Portrait, 231.
Snowden, J. E., 213. Portrait, 227.
"Sodom and Gomorrah," 87.
Spanish Claims to Iowa, 5, 6.
Spaulding, Benjamin. Portrait, 51.
Spaulding, A. B., 51, 59, 66, 88,154, 185.
Spencer, 198.
Squatter Claims, 23, 33.
Stacyville, 131, 141.
Stage Coach Travel, 97.
Stevenson, J. O., 318.
Stuart, Robert, 247.
Sturtevant, J. M., 227, 232, 243. Portrait, 227.
Sunday Schools—State Superintendent of, 231.
Scandinavian Churches, 237.

T.

Tabor, 110, 118, 130.
Tabor College, 134, 181.
Taylor, Chauncey, 126, 127, 184, 197, 209, 220. Portrait, 126.
Tenney, Thomas, 136, 219.
Thanksgiving Day, 73.
Thatcher, Dr. George, 221.
Thrush, J. O. Portrait, 103.
Todd, John, 99, 102, 110, 130. Portrait, 99.
Toledo, 114, 152, 183.
Tornado at Grinnell, 228.
Towle, C. A., 272. Portrait, 231.
Towle, Mrs. Ella R. Portrait, 306.
Traer (also Buckingham), 123, 183.
"Treason," 173, 185.
Turner, Asa, 19, 21, 28, 54, 81, 84, 185, 245. Portrait, 28.
Turner, E. B., 51, 59, 68, 89, 186. Portrait, 51.
Tuttle, H. W. Portrait, 231.

U.

Upton, J. R., 103, 198. Portrait, 103.

V.

Vincent, Deacon W. K., 38.
Vittum, E. M., 260. Portrait, 233.

W.

Wapello, 17.
Watson, Cyrus L., 17, 20.
Waterloo, 124.
Wayne, 115.
Webster City, 120, 167.
Welles, Clayton. Portrait, 227.
Welsh Churches, 125, 236.
White, George E., 243.

White, G. H., 213, 315.
Whiting, Lyman, 168, 287.
Wilcox, Mrs. W. C. Portrait, 306.
Williamsburg, 124.
Windsor, J. W., 90, 94, 112.
Windsor, William, 113.
W. B. M. I., 306.
W. H. M. U., 233.
Woodworth, Dr. F. G. Portrait, 86.
Wright, Alfred, 80, 89, 175.

Y.

Youker, D. G., 213, 318. Portrait, 317.
Y. P. S. C. E., 231.

SEATTLE GENEALOGICAL SOCIETY
P. O. Box 549
Seattle, Wash. 98111